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SMALLER TRACTS

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JOS^{eph} PRIESTLEY, L. L. D. F. R. S. &c.

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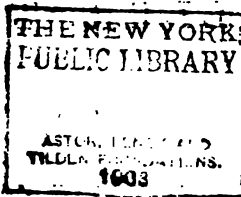
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|--|---|
| <p>I. A Catechism for Children and Young Persons.</p> <p>II. A Scripture Catechism, or a Series of Questions, with References to the Scriptures instead of Answers.</p> <p>III. Dr. Watts's Historical Catechism, with Alterations.</p> <p>IV. Considerations for Young Men and the Parents of Young Men.</p> <p>V. A Serious Address to Masters of Families, with Forms of Family Prayer.</p> | <p>VI. An Appeal to the serious and candid professors of Christianity.</p> <p>VII. A Familiar Illustration of certain Passages of Scripture.</p> <p>VIII. A General View of Arguments for the Unity of God, &c.</p> <p>IX. A Free Address to Protestant Dissenters, as such.</p> <p>X. A Free Address to those who petitioned in 1780, for the Repeal of a late Act of Parliament in favour of the Roman Catholics.</p> |
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L O N D O N :

Printed for J. JOHNSON, St. Paul's Church-Yard.

Catechisms.

A. H. T.



Classified under X II.

A
CATECHISM
FOR
C H I L D R E N,
AND
YOUNG PERSONS.

By JOSEPH PRIESTLEY, LL.D. F.R.S.

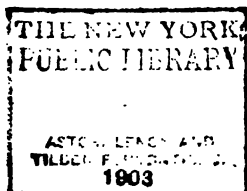
THE SEVENTH EDITION, WITH IMPROVEMENTS.

*Train up a Child in the Way he should go, and when he
is old he will not depart from it. SOLOMON.*

L O N D O N :

PRINTED FOR J. JOHNSON, 72, ST. PAUL'S CHURCHYARD.

1802.



er, Printer, Bridewell Hospital, Bridge Street.

THE
P R E F A C E.

THE method of communicating instruction by catechising is of great antiquity: but this is not my reason for adopting or recommending it. It seems to be peculiarly adapted to young minds, as it approaches to the ease and freedom of conversation. And since questions resemble those inquiries which children themselves frequently make of their own accord, when they hear or see any thing that they do not understand, this method tends to engage the attention of children much more than talking to them in a continued strain.

Besides, when they are made to repeat a thing themselves, they will more naturally put questions to their instructor, if they do not understand what they are saying, which will properly introduce the

THE PREFACE.

THESE are the more familiar questions which I would propose to be answered in the catechism serve to bring out the principal things which we have to talk with children about, and to be broken into a series of shorter or longer questions and answers, the particular to be printed at length, but which will naturally suggest answers in the course of catechizing.

As to the method of catechizing, that, in this ~~work~~ of instruction, we teach children ~~a~~ use of words, before we can possibly give them adequate ideas of their meaning; and, moreover, that we only lead them to form a confused and wrong notion of things. But this is, in fact, the case with ~~the~~ every word a child learns; and there is no remedy for it. Children learn all ~~things~~ mechanically, by imitation; and, according to the same principle, will even repeat ~~new words~~ ~~on~~ with other words, long before they have any tolerable idea of their meaning,

THE PREFACE.

v

meaning, as may be found by questioning them about the words they use. But by using them themselves, and hearing other persons use them, in a great variety of connexions, they learn their true sense by degrees. This, however, is always a work of time.

Besides, an imperfect knowledge of things is often better than no knowledge at all. In this case, if a child do but entertain a very imperfect idea of God, of his duty, and of a future state, he will get such ideas as will be of some use to him at present, but of much more as he grows up; and they will be of much more use then, for having been impressed early, when they could be of little use, or even if they should, at that time, be of no use at all. A reverence for religion, for its general dictates, or even for the words and forms belonging to it, without any clear ideas, if it be inculcated early, when the mind is tender, and apt to receive impressions,

will lay a foundation for the principle of conscience ; or, however, will come greatly in aid of that principle, and operate as a real restraint upon vice and immorality as long as a person lives. Besides, the ideas that we ourselves, and even the most intelligent of mankind, have of God, and of a future state are, no doubt, very imperfect ; yet who can deny their being useful. For my own part, I think I have the greatest reason to be thankful to God for the happiness of a religious education, though I was taught many things I never understood, and even many that I do not believe.

This objection to the business of catechizing, I imagine, took its rise from the style and contents of some particular catechisms, which were drawn up soon after the reformation from popery, and which, therefore, necessarily encumbered the technical terms of a metaphysical system, that had its rise in times of great darkness.

darkness and superstition. But if we condemn every thing that has been abused, we must deprive ourselves of every thing that God has made, or that man has ever devised, for our use. For there is no good thing we can name, but has, in ignorant or designing hands, been perverted to some mischievous or improper purpose.

To avoid these inconveniences as much as possible, I have, in imitation of the simplicity of Dr. WATTS, studied to make this catechism, and especially the first part of it, very plain ; and have not introduced into it the technical terms of any particular system of religion whatever. I think I have inserted nothing but what will be acknowledged to belong to common christianity ; and I also think, that it contains all the truths of christianity, that can greatly influence men's practice ; for these are very few, and such as a child may be made to understand. The whole business of practical preaching, copious as the subject is,

serves only to illustrate and enforce the few plain principles of the first part of this small catechism.

In this view, it may be of some use to persons whose minds have been bewildered in the labyrinths of theological systems ; as they may see, in a small compass, every thing that revelation contains, which can influence the hearts and lives of men, all that is of *practical use*, and consequently all that is properly *fundamental* in religion.

However, persons of all parties must, I think, agree with me in this, that the first part of this catechism contains what is most necessary to be known concerning revelation, and therefore may serve as an introductory catechism, and may not improperly be taught previous to any other, that may be thought to enter more fully into the doctrines of christianity.

cannot help wishing that ministers in
-ral would draw up their own cate-
chisms,

chisms, and forms of instruction of all kinds. Had this been the practice for a century past, we should have had something excellent in the kind before this time; and no one particular form, as the *Assembly's*, would have acquired the degree of reverence which sets it upon a level with the scriptures. This idea in a manner, enforces the use of it, and even makes it hazardous for many ministers to attempt to introduce any other, whereby religious knowledge, and all improvements are kept at a stand; and those ministers who cannot with a good conscience, make use of that catechism, use no catechism at all, and conceive a dislike to the whole business of catechizing.

The age at which it may be proper to teach the first part of this catechism, I think, will be, in general, about four or five. And I think it will not be improper, in some cases, to teach it to servants as well as to children. But every thing of this nature will depend upon particular circum-

stances, concerning which the master of a family only can judge.

The second part of the catechism may either be committed to memory, like the first, or not, at the pleasure of the teacher: or some of the answers may be committed to memory, and others not. It may be of use to young persons either way. I have endeavoured to make it less theoretical, and more practical than any other catechism that I have seen; and this, I think, is an advantage.

With respect to catechizing, and every other method of communicating instruction to children, let it be considered that it is much more the proper duty of the parent, than of the minister. But I would add, that ministers also give attention to it, by hearing the children repeat the hymn, either statedly, or occasionally, engage both parents and children in exercise. Small rewards, properly distributed, be of use to this purpose.

I shall

I shall not, in this place, enlarge upon the motives to a virtuous and religious education of children, to which, I hope, this method of instruction, by catechizing, will contribute. I shall only conclude this preface with observing; that “ This, Parents, “ is the greatest benefit you can confer upon “ on your children. The riches and honours of this world are not to be compared with the solid advantages of a virtuous and religious education. It is a debt you owe to society ; it is also an important part of the duty you owe to God, the father of our spirits ; and it is, at the same time, the best provision you can make for the peace and comfort of your own future lives. Children that have received early and lasting impressions in favour of virtue and religion, will be a support to you in life, will ease the pains of death, and be your crown of rejoicing in a better world hereafter.”

N. B. In this Seventh Edition I have printed in a smaller Letter those Questions which are either more burthensome to the memory, or of less importance. But young persons may still be made to repeat them, if the teacher shall think proper.

CATECHISM, &c.

PART I.

1. Question. **C**AN you tell me who made you?

Answer. God made me, and all things.

2. Qu. *What did God make you, and all mankind for?*

An. He made us to be good, and happy.

3. Qu. *What is to be good?*

An. To be good is to love and obey our parents, to speak the truth always, and to be just and kind to all persons.

4. Qu. *Can God know whether you be good or not?*

An. Yes: for though we cannot see God, he sees us wherever we are, by night as well as by day.

5. Qu. *What will God do for you if you be good?*

An.

An. If we be good, God will love us and make us very happy.

6. *Qu.* *What can you do for God, who is so good to you?*

An. I can only love him, obey him, and be thankful to him. There is nothing that I can do for him.

7. *Qu.* *Can you speak to God?*

An. Yes: He has bid us pray to him for every thing that is fit for us, and he is always ready to hear us.

8. *Qu.* *What will God do if you be not good?*

An. If we be not good, God will be angry with us, and punish us.

9. *Qu.* *Is God able to punish you if you be not good?*

An. Yes: God, who made all things, is able to do all things. He can take away all our friends, and every thing that he has given us; and he can make us die whenever he pleases.

10. *Qu.* *When you die, shall you ever live again?*

An. Yes. God will some time raise us from the dead, and we shall die no more.

11. *Qu.*

11. Qu. *Where shall you live again if you have been good?*

An. If I have been good, I shall go to heaven and be very happy for ever.

12. Qu. *Where shall you live again, if you have been wicked?*

An. If I have been wicked, I shall go to hell, where I shall be very miserable.

13. Qu. *Have you always been good?*

An. No. I have very often done wrong, and offended God.

14. Qu. *Are you not, then, afraid of God's anger?*

An. Yes; but he has promised to forgive us, if we be sorry for our sins, and endeavour to sin no more.

15. Qu. *Who hath told us that God will forgive us, if we repent of our sins, and endeavour to sin no more?*

An. Many persons by whom God spake; and particularly *Jesus Christ*.

16. Qu. *Who was Jesus Christ?*

An. *Jesus Christ* was a person whom God sent to teach men their duty, and to persuade and encourage them to practise it.

17. Qu.

17. Qu. *What became of Jesus Christ?*

An. He was put to death by wicked men, who would not hearken to him.

18. Qu. *Is Christ dead now?*

An. No. God raised him from the dead, and took him up into heaven.

19. Qu. *Where do we learn what we know concerning Christ, and what he did, taught, and suffered for the good of men?*

An. In the Bible, which we must diligently read and study, for our improvement in knowledge and goodness, in order to fit us for heaven.

PART II.

1. Question. **W**HAT is the Bible?

Answer. The Bible is a collection of books written by good men, containing an account of what God has done for mankind, what he requires of

of them, and what they have to expect from him. These books are also called *the Scriptures*.

2. Qu. *Have the Scriptures informed us what God himself is?*

An. We learn in the Scriptures that God is a Being who had no beginning, and will have no end. He is almighty, perfectly wise, and infinitely good. He is every where present, and never changes in his nature or disposition.

3. Qu. *In what manner has God made his great power known?*

An. God made this world, together with the sun, moon, and stars. He made all kinds of plants, and trees to grow out of the earth. He made all kinds of animals to live upon it, and he made man the chief and most excellent of them all.

4. Qu. *In what does it appear that God is perfectly wise?*

An. In bringing about all his designs in the best manner; in his knowing every thing, even the thoughts of our heart; in foreseeing all that will ever

ever come to pass, and thereby governing the world by his providence.

5. Qu. *What are the effects of the goodness of God?*

An. He has made all living creatures capable of being happy; having provided for the supply of all their wants, by furnishing them with proper materials for their food, raiment, and every thing they have occasion for; and by giving all of them as much strength and sagacity as are necessary for their preservation and defence.

6. Qu. *In what respects has God been good to men in particular?*

An. Besides the provision he has made for feeding and cloathing us, and giving us more understanding than brute creatures, he has sent good men from time to time to teach us his will, and to persuade men to turn from vice and wickedness, and to live good lives, in order to secure his favour, and obtain immortal happiness in the world to come.

Qu. *Give me a few instances of the divine goodness in the world in general?*

An

An. God has provided clouds to give rain, without which corn and plants could not grow; and the sun not only gives light, but also heat to raise the water in vapour, which again forms clouds, and so produces a perpetual supply of rain. He has provided different kinds of food suited to the natures of the different creatures he has made to live upon the earth; and though other animals have not the reason of man, God has given them a principle, which we call *instinct*, whereby birds can build their own nests, and all of them can provide for their subsistence, preservation, and defence better than we could do for them.

8. *Qu. Give me some instances of the divine goodness with respect to men?*

An. Men could not live without seeing, and God has giving them eyes to see, and has also made the light, without which our eyes would have been of no use to us. We often want to take things and carry them from place to place, and God has given us hands and fingers, whereby we can lay hold of them. We have occasion to move from one place to another, and he has made us with legs and feet, whereby we can walk, and go where we please. We cannot live without food, and he has both enabled us to get food from the earth, and made us with mouths to take it in, the teeth to chew it, and stomachs to digest it, and convert it into proper nourishment. All these things are proofs both of the wisdom and goodness of God.

9. *Qu. How doth God govern the world by his providence?*

An. He suffers nothing to come to pass, but what tends to promote his design of making mankind virtuous and happy. His providence extends
to

to the meanest creatures that he has made, and even a sparrow falls not to the ground without his will.

10. Qu. *If nothing come to pass without the will of God, why doth he suffer storms and tempests, pain and sickness, which occasions such distress and misery to his creatures?*

An. The evils and miseries of which we complain are intended for our good, though we are not always sensible of it. They are the corrections of a wise and affectionate parent.

11. Qu. *What doth God require of us, in order to live and die in his favour?*

An. All that God requires of us is comprehended in these two precepts, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.

12. Qu. *In what manner must we express our love to God?*

An. By a grateful sense of his goodness to us, by a constant care to do his will, and by an intire and chearful submission

submission to all the dispensations of his providence.

13. Qu. *How must we express our love to our fellow creatures?*

An. By doing to others as we should think it right for them to do to us, in the same circumstances.

14. Qu. *By what methods must we cherish our love to God, and increase our confidence in him?*

An. We must frequently consider the benefits he confers upon us. We must also address ourselves to him in prayer; thanking him for the mercies he bestows upon us, confessing our sins before him, and asking of him whatever he knows to be needful and good for us.

15. Qu. *How shall we bring ourselves into the best disposition for performing our duty to God and man?*

An. By a proper government of our passions according to the dictates of reason and conscience; by living in temperance and chastity, and never indulging a proud, malicious, or selfish temper.

16. Qu. *What must we do when persons affront and injure us?*

An. We must not retain evil for evil; and if they repent, we must forgive them, as we hope that God will forgive us our offences against him.

17. Qu. *Hath the Divine Being any where delivered distinct directions concerning*

concerning the several branches of our duty to him and to our fellow creatures?

An. Yes, in the ten commandments, which he delivered to the children of Israel from mount Sinai.

18. *Qu. What is the first of these commandments?*

An. Thou shalt worship no God but one.

19. *Qu. What is the second?*

An. Thou shalt not worship God by images, as if he had any particular form or shape.

20. *Qu. What is the third?*

An. Thou shalt not take the name of God in vain, by calling him to witness a falsehood, or by profane cursing and swearing.

21. *Qu. What is the fourth?*

An. Thou shalt rest one day in seven from all worldly business.

22. *Qu. What is the fifth?*

An. Thou shalt honour and obey thy parents.

23. *Qu. What is the sixth?*

An. Thou shalt not commit murder.

24. *Qu. What is the seventh?*

An.

An. Thou shalt not commit adultery.

25. *Qu.* *What is the eighth ?*

An. Thou shalt not steal.

26. *Qu.* *What is the ninth ?*

An. Thou shalt not bear false witness.

27. *Qu.* *What is the tenth ?*

An. Thou shalt not covet any thing that belongs to another person.

28. *Qu.* *What are those principles which will most effectually lead to the observance of these, and all other of God's commandments ?*

An. A high reverence for God, and a sincere good will towards our fellow creatures, joined with a just regard to our own real interest.

29. *Qu.* *What is the best method we can take to guard ourselves from all vice and wickedness.*

An. By being careful not to indulge sinful thoughts, and by correcting every thing that is amiss in the beginning, before we have become accustomed to it, and have gotten a habit, which cannot easily be broken; particularly, by avoiding the company of wicked persons, who would
soon

36. Qu. *What should a sense of our frailty and proneness to sin teach us ?*

An. It should teach us humility and watchfulness, make us earnest in our prayers to God, to enable us to resist temptation, and to strengthen and confirm our good dispositions.

37. Qu. *In what manner will God reward our faithful, though imperfect obedience to his will ?*

An. He will so order all the events of this life, prosperous and adverse, as that they shall be the best for us, whether we can see them to be so or not; and he will make us completely happy in another and a better world.

38. Qu. *In what manner must all men spend the greatest part of their time in this world ?*

An. In a diligent application to that kind of honest labour or employment, which is necessary for procuring suitable supplies of the good things of this life for ourselves, and those who immediately depend upon us, and by which we can, at the same time, be of the most use to our fellow creatures in general.

39. Qu.

39. Qu. *Will not an application to worldly business interfere with the duties of religion ?*

An. No, provided it be not immoderate. On the contrary, idleness is the greatest inlet to vice and wickedness of all kinds. Besides, we please God the most, by doing that which makes ourselves and others the most happy.

40. Qu. *Whom do the scriptures inform us that God sent into the world, in order to reclaim men from wickedness, and to persuade and encourage them to return to virtue and goodness ?*

An. Besides the notices which mankind in general had of his will, God was pleased to favour the Jews with a particular revelation. To them he sent Moses, who gave them laws, assured them of the favour of God in case of obedience, and threatened them with his displeasure in case of disobedience.

41. Qu. *In what character did the Divine Being represent himself to the Israelites by Moses ?*

An. Speaking to Moses from mount Sinai, he proclaimed himself, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping

mercy for thousands, forgiving iniquity, transgression, and sin. *Ex.* xxxiv. 6.

42. Qu. *Who succeeded Moses as messengers from God to the people of Israel?*

An. Samuel, Isaiah, Jeremiah, and many others, who are called prophets; and who succeeded one another almost without intermission, for the space of several hundred years.

43. Qu. *What is the general strain of their preaching and exhortation?*

An. Turn ye, turn ye from your evil ways; why will ye die, oh house of Israel? As I live, says God, I will not the death of a sinner, but had rather that he would return and live.

44. Qu. *Did the Divine Being enjoin the people of Israel nothing besides the practice of moral virtue?*

An. He enjoined them the performance of various ceremonies, to keep up the remembrance of certain remarkable facts, to prevent them from mixing with idolatrous nations, and to teach them many important moral truths in a symbolical manner, suited to their low apprehensions.

45. Qu. *What proof did Moses and the prophets give, that they were sent of God?*

An.

An. They performed many miracles, which could not have been done without the power of God being with them. Under Moses the people of Israel walked on dry land through the Red Sea, and were fed with manna from heaven forty years. The strong walls of Jericho fell down before them; the nation was often delivered from their enemies by the immediate hand of God; and most of the prophets foretold some great event which came to pass in their own time.

46. *Qu. By whom did God speak, not only to the Jews, but to the whole world of mankind?*

An. By Jesus Christ, who brought the most complete and extensive revelation of the will of God to man.

47. *Qu. What was the proper design and end of Christ's coming into the world?*

An. He came to make men happy in turning them from their iniquities, and to purify unto himself a peculiar people, zealous of good works.

48. Qu. *In what respects was Christ superior to the prophets who went before him?*

An. In the perfection of his example, the purity of his precepts, and the importance of the motives by which he enforced them; more especially, as he gave us more distinct information concerning a future state of rewards and punishments. He also sent his disciples to teach all nations the knowledge of God.

49. Qu. *Who put Christ to death, and by what death did he die?*

An. At the instigation of the Jews, the Romans (under whose dominion they then were) caused him to be put to death by crucifixion; which is a very painful and lingering death, and that to which only slaves and the vilest malefactors were exposed.

50. Qu. *What was the chief strain of Christ's teaching?*

An. He reformed many abuses, by which the Jewish teachers had corrupted the law of God. He taught men to worship God not so much by external services, as in spirit and in truth. He frequently inculcated the duties of loving one another, of forgiving our enemies, and of doing to others as we would that they should do to us; and he enforced

a re-

a regard to these virtues by the doctrines of a resurrection, and of a judgment to come.

51. Qu. *What proof did Christ give of his divine mission?*

An. He healed multitudes of sick persons by a word speaking. He gave sight to the blind, raised persons from the dead, and rose himself from the grave after he had been dead three days, as he had foretold.

52. Qu. *Did Christ appoint no outward ordinances, as means of promoting his religion?*

An. He commanded his disciples to go and baptize all nations, upon their conversion to christianity; and he also appointed them to eat bread and drink wine in remembrance of him. This rite is called the *Lord's Supper*?

53. Qu. *What is the meaning of baptism?*

An. The washing with water in baptism, probably represents the purity of heart and life required of all who become the disciples of Christ?

54. Qu. *What is the nature and use of the Lord's Supper?*

An.

An. By eating bread and drinking wine in remembrance of Christ, we keep alive the memory of his death and resurrection; we acknowledge ourselves to be christians; we cherish a grateful sense of the blessings of the gospel of Christ, and strengthen our resolution to live as becomes his disciples.

55. *What provision did Christ make for propagating his religion after his death?*

An. He appointed twelve persons, called apostles, to be witnesses of his life and doctrine. These he sent into all the nations of the world, giving them the power of working miracles in his name. From this time the knowledge of christianity was spread over a great part of the world; and in all christian countries there are ministers of the gospel, whose office it is to instruct men in it, and to persuade and encourage them to practise the duties of it.

56. *Qu. Had Christ no particular reward for what he did and suffered on the behalf of men?*

An. Because he humbled himself unto death, God has highly exalted him, and made him head over all things to his church; and at the end of the world he will come to judge the living and the dead. For this hope that was set before

before him, he endured the cross, and despised the shame of that ignominious death.

57. Qu. *What do the scriptures say concerning the day of judgment?*

An. That Christ will come in the clouds of heaven with power and great glory, when every eye shall see him; that he will then separate the wicked from the good; that he will send the wicked into a place of punishment, and take the righteous to a place of happiness, where they shall live for ever with himself.

58. Qu. *Do the scriptures inform us of any other intelligent beings besides men?*

An. We read of angels, who have sometimes made their appearance in human forms, and who have been sent by God upon messages of importance to men.

59. Qu. *What was the state of the world before revelation?*

An. The greatest part of mankind, when they were without a revelation, worshipped a great number of false and imaginary gods, bowing down to images of wood and stone, the work of their own hands. They were abandoned to wickedness, and even practised very abominable customs, as methods of serving and pleasing their gods; and they had no clear notion of a future state, for the reward of virtue and the punishment of vice.

60. Qu.

60. Qu. *Has the religion of Christ always remained pure, as it came from the hands of its author?*

An. No. It soon began to be corrupted; and, about the end of a thousand five hundred years, it was (among the Papists) such as almost intirely defeated the original design of it, to promote virtue and piety in the world. In many cases it was made to serve as a cover for vice and wickedness. But at length it pleased God to bring about a reformation, which is going on, and we hope, will go on, till our religion be, in all respects, as pure, and as efficacious to promote real goodness of heart and life, as it was at the first.

A PRAYER FOR A CHILD.

ALmighty God and heavenly Father,
 I thank thee for all thy goodness to me, and thy daily care over me, in preserving me from the many dangers to which I am continually exposed. Forgive, I pray thee, whatever I have done that is displeasing to thee, and teach me to offend thee no more, but to love and obey thee better as long as I live. Grant unto me, and to all my relations and friends*, whatever thou seest to be good for us in this world, and bring us to heaven and happiness

* Here the child may be taught to name his father, mother, brothers, sisters, or any other near relation or friend.

hereafter,

hereafter, according to thy gracious promises, to all thy faithful servants, by Jesus Christ. Amen.

A PRAYER FOR A YOUNG PERSON.

Almighty God and most merciful Father! I adore thee as my maker and preserver, and the giver of every good thing that I enjoy. I thank thee for the gift of reason, whereby I am capable of knowing thee, and of learning and doing thy will; but more especially I thank thee for thy promise of the forgiveness of sins, to all sincere penitents, and of eternal life to all who carefully obey thee, delivered to the world by thy son Christ Jesus. Do thou, out of thy abundant goodness, forgive all my sins, and strengthen my resolution to keep thy holy commandments for the time to come. Enable me to be, in a more especial manner, upon my guard against those vices and follies to which my youth is peculiarly prone. Teach me to avoid the snares of bad company, and to continue in the practice of my duty, notwithstanding
all

all the temptations to which I am exposed. Make me resigned to thy will in all the events of life, and to grow wiser and better by all the dispensations of thy providence. May I love all mankind as my brethren, and forgive those that have offended me, as I myself hope to be forgiven. And, and after a faithful and chearful discharge of my duty on earth, may I be received into thy kingdom of Glory, and into the company of all good men, and of Jesus Christ for ever. Amen.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

FINIS.

Bryer, Printer, Bridewell Hospital, Bridge Street.

A
S C R I P T U R E
C A T E C H I S M,

CONSISTING OF

A SERIES OF QUESTIONS, WITH REFERENCES
TO THE SCRIPTURES INSTEAD OF ANSWERS.

By JOSEPH PRIESTLEY, LL.D. F.R.S.

THE THIRD EDITION.

From a Child thou hast known the Holy Scriptures.

2 TIMOTHY III, 15.

L O N D O N :

PRINTED FOR J. JOHNSON, NO. 72, ST. PAUL'S CHURCH YARD.

1805.

PRICE SIX-PENCE.

75

the divine authority, the hope of his favour, and the fear of his displeasure ; the sooner a person is made sensible of the charms of good example, and filled with abhorrence by a view of what is odious and contemptible in human characters (and for all these purposes the books of scripture are most excellent) the more probable it is that the effect will be lasting and happy. This course of instruction, I know by experience, may be begun, and carried on with success, as soon as a child is capable of any kind of oral instruction whatever ; and none but those who have made the trial can imagine, with how much pleasure children will listen to the most instructive scripture histories, and how soon they will enter into the meaning and spirit of them.

But the following catechism is not designed for the use of young children. These must be taught without a book, by the parent telling them the stories in the most familiar manner, selecting the most important and engaging circumstances, and making them tell the particulars in their own way after him. But as soon as persons are capable of reading the bible with understanding, I think it may be sufficient

ficient to propose to them such questions as I have here drawn up, and to refer them to the scriptures themselves for the answers. I do not, indeed, think that it can be reasonably expected that a person should be able to prepare tolerably judicious answers to *some* of the questions in this catechism, under sixteen or eighteen years of age ; but there are others which will not be too difficult for those who are but nine or ten years old ; so that with a little judgment in the use of it, this collection of questions may be useful in the instruction of young persons of any age. Upon the whole, however, I would advise, that this catechism be taught to a class of persons not quite so young as those for whose use any other catechism, and especially the first part of it, was particularly calculated.

The questions in this catechism are chiefly *historical*, because this part of the bible may be most conveniently taught in this manner ; and that young persons may have a clearer idea of the order of events, I have collected the history of the kings of Judea and Israel from the *Prophets*, as well as from the books of *Kings* and *Chronicles* ; reserving only a few miscellaneous prophecies

phacies for a separate section. I have also reduced the four evangelists into a harmony, and have referred to all the different accounts of the same story. Those who have made a greater proficiency in the knowledge of the scriptures may be required to compare them, and note the variations.

On the books of Proverbs, Psalms, Ecclesiastes, and other books, and parts of books, which are not historical, I have made but few questions. These books can only be recommended in general to the attention and study of young persons; or particular parts of them may be committed to memory. Other books of scripture, especially the prophetical, and some of the apostolical epistles, can hardly be well understood, except by persons of riper years. For this reason I have been very sparing of the questions which refer to them.

In many cases, I am aware that it will be necessary to divide these questions into various others, and also to diversify the form of expression, in order to lead those who are less experienced to the proper answers: but a very small degree of judgment

ment and address will be sufficient for this purpose.

It will be a considerable advantage attending this method of instruction, that by it young persons will be introduced to an acquaintance with *the scriptures themselves*, which will give them the truest idea of their contents and value. No answers framed to their hands could possibly effect this great and good purpose. If the answers to catechisms be given in the very words of scripture, yet the connection in which such sentences are introduced, and consequently much of the peculiar propriety and force of them, is necessarily lost. Besides, catechisms, upon this plan, cannot well comprise more than the *moral maxims* of scripture, so that the *historical*, which is, in fact, the most useful part to young persons, must be omitted.

I hope also that those parents who have the true wisdom to see it to be a duty incumbent upon themselves to superintend the religious instruction of their children, and who will not refuse to take some pains for so valuable a purpose, will not be displeased with the opportunity which this scheme of a catechism will afford them, of renewing and perfecting their own acquaintance

quaintance with the history of the bible. Indeed it cannot be supposed that the most knowing in the scriptures should be able to make use of such a catechism as this, in the instruction of his children, without some previous preparation ; so that no person need to be ashamed, if it appear that he himself has something to learn in this business, as well as his child. But I hope that few of those who will make any inquiry after this catechism, will object to it, because it is calculated to give themselves, as well as their children, a more perfect knowledge of important facts and truths.

A SCRIP-

A

SCRIPTURE
CATECHISM.

GENESIS.

IN how many days did God create the heavens and the earth? ch. i.

What was the work of each of the six days? i.

What was the reason of the institution of the sabbath? ii. 2, 3. Exod. xx. 11.

On what account were Adam and Eve cast out of the garden of Eden? iii.

Recite the history of Cain and Abel, iv.

What was the cause of the general deluge, and who survived it? vi. vii. viii.

What token did God give that the earth should be no more destroyed by a flood? ix. 12.

What sin was Noah guilty of? ix. 21.

What occasioned the dispersion of mankind over the face of the earth? xi. 1—9.

Of what country was Abraham a native; and on what account did he leave it to dwell in the land of Canaan? xi. 31. xii. 1—10.

What promise did God make to Abraham when he first called him, and which he repeated afterwards? xii. 2, 3. xviii. 18. xxii. 17, 18.

What service did Abraham render to Lot? xiv.

Recite the history of the birth of Ishmael, xvi.

On what account, and in what manner were Sodom and Gomorrah destroyed? xviii. xix.

What was there extraordinary in the birth of Isaac? xvii. 16—22. xxi. 1—8.

What became of Ishmael after the birth of Isaac? xxi. 9—21.

How did God try the obedience of Abraham, with respect to his son Isaac? xxii. 1—19.

How did Abraham procure a wife for Isaac? xxiv.

What children had Isaac, and what were their different characters? xxv. 19—28.

In what manner did Jacob deprive Esau of

of his birthright? xxv. 29—34. xxvii. 1—49.

Whither did Jacob flee from the anger of his brother Esau? xxvii. 43. xxviii. 5.

What wives and children had Jacob? xxix. 15—35. xxx. 1—25.

On what account did Jacob leave Laban? xxxi.

How was Jacob received by his brother Esau? xxxii. xxxiii.

Of what crime were Simeon and Levi guilty, with respect to the Shechemites? xxxiv.

How came Joseph to go into Egypt? xxxvii.

On what account was he cast into prison? xxxix.

On what occasion was he introduced to Pharaoh? xl. xli. 1—49.

What brought Jacob and his other sons into Egypt? xlii—xlvi.

EXODUS.

HOW were the children of Israel treated in Egypt, after the death of Joseph? i.

Relate the history of the birth of Moses, and of his flight from Egypt, ii.

How came Moses to undertake to deliver the Israelites from their bondage in Egypt? iii.

What miracle did Moses work, in order to prove that God sent him, and what effect had it on Pharaoh? vii. 1—13.

What were the plagues with which God afflicted Egypt, and especially that which induced Pharaoh to permit the Israelites to go out of his country? vii. 14. viii.—xii.

What was the original and meaning of the passover? xxii. 1—31.

What great calamity befel the Egyptians, at the time that the Israelites left their country? xiv.

What miracle was performed at Marah? xv. 23, to the end.

What was the chief food of the Israelites in their travelling through the wilderness? xvi.

How were they supplied with water at Mount Horeb? xvii. 1—7.

By what means did the Israelites prevail over the Amalekites? xvii. 8, to the end.

What advice did Jethro give to Moses? xviii.

What

What extraordinary appearances were there at Mount Sinai? xix.

Repeat the ten commandments which God spake from thence, xx. 1—17.

Of what crime were the Israelites guilty in the absence of Moses, and what were the consequences of it? xxxii.

LEVITICUS.

WHAT was the crime and punishment of Nadab and Abihu? x. 1—12.

What was done to the person who cursed and blasphemed God? xxiv. 10, to the end.

NUMBERS.

HOW were the children of Israel directed in their march through the wilderness? ix. 15, to the end.

What was the consequence of the Israelites loathing manna, and longing for flesh meat? xi.

What was the offence of Aaron and Miriam, and the consequence of it? xii.

What happened upon sending the spies to discover the land of Canaan? xiii. xiv.

What

What was the offence and the punishment of Corah, Dathan and Abiram? xvi. xvii.

Recite the history of the fiery serpents. xxi. 4—9.

Who were the first kings that the Israelites conquered? xxi. 21, to the end.

Recite the history of Balak and Balaam. xxii.—xxiv.

Into what wickedness did the Moabites tempt the children of Israel, and what was the issue of it? xxv.

What was the fate of the Midianites? xxxi. 1—29.

DEUTERONOMY.

IN what manner were the children of Israel to treat the idolatrous inhabitants of Canaan? vii. 1—3.

For what reason were they ordered to exterminate them? vii. 4—11.

In what were the Israelites to be particularly careful to instruct their children? xi. 18—21.

In what manner were the Israelites to treat other nations, with whom they might be at war, besides the inhabitants of Canaan? xx. 10—15.

Who

Who succeeded Moses in the conduct of the Israelites? xxxi. 3.

JOSHUA.

RECITE the history of the spies, whom Joshua sent to examine the condition of Jericho. ii.

In what manner did the Israelites cross the river Jordan? iii. iv.

In what manner did they get possession of Jericho? vi.

How did they take Ai, and what followed upon it? vii. viii.

How did the Gibeonites deceive the Israelites? ix.

In what manner were the five kings that warred against Gibeon defeated? x. 1—28.

How many kings did Joshua take after the Israelites had crossed the river Jordan? xii.

Did the Israelites under Joshua conquer all the land of Canaan? xiii. 1—13. xv. 63. xvi. 10.

In what part of the land of Canaan was the tabernacle set up? xviii. 1.

In what place and at what time was Joseph buried? xxiv. 32.

JUDGES.

JUDGES.

HOW was Adonibezec requited ? i. 5—7.

What was the consequence of the Israelites having a communication with the idolatrous nations that were not conquered ? iii. 5—7.

In what manner did God punish their idolatry ? iii. 8.

Who delivered them from the king of Mesopotamia ? iii. 9—11.

What were the circumstances which attended their deliverance from the power of Eglon king of Moab, when they had relapsed into idolatry ? iii. 12—30.

Recite the history of Deborah and Barak. iv.

Recite the history of Gideon and the Midianites. vi. vii. viii.

What was the history and fate of Abimelech ? ix.

What rash vow did Jephtha make, and into what difficulties did he bring himself in consequence of it ? xi. 29, to the end.

Relate the history of the birth of Sampson. xiii.

What was Sampson's riddle, and what were the occasion and issue of it ? xiv.

In

In what manner did Sampson revenge himself of the Philistines, for taking his wife from him? xv.

What exploits did Sampson perform at Gaza? xvi. 1—3.

Who betrayed Sampson into the hands of the Philistines, and what were the circumstances that attended his death? xvi.

Relate the story of the great destruction of the Benjamites. xix—xxi.

R U T H.

WHO was Ruth, and how did she come to reside at Bethlehem? i.

To whom was Ruth married, and what remarkable person descended from her? iv.

1 S A M U E L.

RELATE the history of the birth of Samuel. i.

What judgment was inflicted upon the house of Eli, and what was the reason of it? ii. iii.

What calamitous events preceded the death of Eli? iv.

How

How did the Philistines dispose of the ark, and what induced them to send it back again ? v. vi.

For what reason did the Israelites desire to be governed by a king ? iii,

In what manner was Saul chosen king ? ix. x.

What offence was Saul guilty of when he went to fight against the Philistines ? xiii.

What great exploit did Jonathan perform in this war, and what danger was he brought into by the imprudence of his Father ? xiv.

What offence was Saul guilty of with respect to the Amalekites ? xv.

In what manner was David chosen king ? xvi.

Recite the history of David and Goliath. xvii.

What was the cause of the hatred that Saul bore to David, and what were the effects of it ? xviii.

What friendship did Jonathan and Michal show to David ? xix. xx.

Whither did David flee from Saul ? xxi. 10. to the end.

What did Saul do to the priests when he suspected them to be in the interest of David ? xxii. How

How did David spare Saul in the cave of Engedi? xxiv.

Recite the history of David and Abigail. xxv.

How did David spare Saul a second time at Hachilah?

Recite the history of the death of Saul and Jonathan. xxviii. xxxi.

2 S A M U E L.

HOW did David receive the news of the death of Saul and Jonathan? i.

Who succeeded Saul in opposition to David? ii. 8.

What was the fate of Abner, the general of Saul and Ishbosheth? iii.

What became of Ishbosheth? iv.

What place did David conquer, and fix upon for his residence? v. 6—11. 1 Chron. xi. 4—10.

What nations did David conquer? viii. 1 Chron. xviii.

How did David behave towards Michibosheth? ix.

What crime was David guilty of on account of Bathsheba? xi.

In what manner did Nathan reprove David for his sin? xii.

What

What was the crime and the fate of Amnon ? xiii.

Recite the history of Absalom. xv—xvii.

What was the consequence of David's numbering Israel ? xxiv. 1 Chron. xxi.

1 KINGS.

WHO succeeded David in the kingdom of Israel ? i.

What choice did Solomon make ? iii. 1—16. 2. Chron. i. 7—13.

How did Solomon decide between the two harlots ? iii. 16, to the end.

What things distinguished Solomon and his reign ? iv. 2 Chron. 1—13, to the end.

What great undertaking did Solomon execute, which had been intended by his father ? v. vi.

What was the purport of Solomon's prayer at the dedication of the temple ? viii. 2 Chron. vi.

By what circumstance did it appear that God approved of Solomon's building the temple ? 2 Chron. v. 11, to the end.

Who came to visit Solomon on account of his great wisdom ? x. 2 Chron. ix. 1—13.

Into

Into what sins did Solomon fall in his old age? xi.

What occasioned the revolt of the ten tribes from Rehoboam, the son of Solomon? xii. 2 Chron. x.

What was the event of the war between Abijah and Jeroboam? 2 Chron. xiii.

Relate the history of the old prophet, who prophesied against the altar at Bethel. xiii.

What calamity befel the kingdom of Judah in the reign of Rehoboam? xiv. 25, to the end. 2 Chron. xii.

What was the character of Asa's reign? xv. 8—25.

By what favourable events was the reign of Asa distinguished? 2 Chron. xiv. xv.

What connection had Jehosaphat with Ahab, and what were the consequences of it? 2 Chron. xviii.

What success had Jehosaphat in his wars with the Moabites and Ammonites? 2 Chron. xx.

What was the character of the reign of Ahab? xvi. 27—34.

How was Elijah maintained, when he fled from Ahab? xvii. 1—8.

What

What did Elijah do for the poor widow, who entertained him in time of the famine? xviii. 8, to the end.

What was the consequence of Ahab's attempt to take Elijah? xviii. 17, to the end.

Relate the history of the siege of Samaria by Benhadad king of Syria. xx.

What injustice was Ahab guilty of, with respect to Naboth? xxi.

What were the circumstances of the death of Ahab? xxii. 1—37.

What was the character of Jehosaphat's reign? xxii. 41—50: 2 Chron. xvii.

2 KINGS.

HOW was Elijah defended against those persons whom Ahaziah sent to apprehend him? i.

How was Elijah distinguished at the close of his life? ii. 1—12.

In what manner were the young persons that mocked Elisha punished? ii. 23, to the end.

What blessing did God bestow upon the widow who applied to Elisha? iv. 1—8.

How did God bless the Shunamite who received Elisha? iv. 8—38.

Recite

Recite the history of Naaman the Syrian and Gehazi. v.

Relate the particulars of the siege of Samaria in the time of Elisha. vi. 8. to the end. vii.

What was the history of Hazael king of Syria? viii. 7—16.

What was the fate of Jezebel? ix. 30, to the end.

How did Jehu destroy the priests of Baal? x. 18—26.

How was Jehoash saved from his grandmother Athaliah? xi. 2 Chro. xxii. xxiii.

What did Elisha prophesy to Jehoash, at the time of his death? xiii. 14—20.

What miracle was performed by the bones of Elisha? xiii. 20—22.

What was the offence of king Uzziah? 2 Chron. xxvi. 16—22.

What was the character and history of the reign of Ahaz? vi. 2 Chron. xxviii.

What was the conclusion of the kingdom of Israel? xvii.

What was the character, and what were the events of the reign of Hezekiah? xviii. —xx. 2 Chron. xxix.

What was the event of Sennacherib's invasion of Judah? 2 Chron. xxii. Isa. xxxvi. xxxvii.

What

What was there remarkable in the sickness and recovery of Hezekiah? Isa. xxxviii.

How did Hezekiah behave to the ambassadors of the king of Babylon, and what followed upon it? Isa. xxxix.

What was the character and fate of Manasseh? xxi. 1—23. 2 Chron. xxxiii. 1—20.

What was the character of Josiah? xxii. 1—8. 2 Chron. xxxiv.

What happened with respect to the book of the law in his reign? xxii. 8—15. xxxiii. 1—4. 2 Chron. xxxiv. 14, to the end.

In what manner did Josiah come to his death? xxiii. 26—31. 2 Chron. xxxv.

What calamity befel the kingdom of Judah in the reign of Jehoiakim? xxiv. 1—6. 2 Chron. xxxvi. 6—11.

How did king Jehoiakim behave with respect to the written prophecies of Jeremiah? Jer. xxxvi.

What did Jeremiah prophesy concerning the issue of the siege of Jerusalem in the reign of Zedekiah? Jer. xxxvii.

What did Jeremiah prophesy concerning the return of the Jews from the Babylonish captivity, and also concerning the kingdom of Christ? Jer. xxiii. 1—8.

What

What was the consequence of Nebuchadnezzar's setting up a golden image to be worshipped? iii.

What was the occasion, and the circumstances of Nebuchadnezzar's being driven from the society of men, and from his kingdom? iv.

Relate the history of Belshazzar. v.

How came Daniel to be cast into the den of lions? vi.

E Z R A.

WHAT King of Persia permitted the Jews to return from captivity and rebuild their temple? i.

What obstructions did the Jews meet with in that building? iv. v.

What favour did Darius shew the Jews? vi.

What did Artaxerxes do in favour of the Jews? vii.

What difficulty did Ezra and Nehemiah meet with in reforming the Jewish state? ix. x. Neh. xiii.

N E H E M I A H.

WHAT favour did Artaxerxes shew the Jews by Nehemiah? ii.

What difficulties did Nehemiah meet with in building the wall of Jerusalem? iv. vi.

What

What great solemnity did the Jews keep on their settlement in their own country ? viii. ix.

ESTHER.

WHAT occasioned the rise of Esther and Mordecai in the court of Ahasuerus ? i. ii.

Into what danger did Haman bring the Jews ? iii. iv. v.

What was the fate of Haman ? vii. 9, 10.

What honour was done to Mordecai ? viii. 1, 2, 15.

How did the Jews escape their danger ? viii. 7—15.

How did they commemorate their deliverance ? ix. 20. to the end.

THE PROPHETS.

WHAT was prophesied by Isaiah concerning Babylon, when it was the capital of a rising and splendid kingdom ? Is. xiii.

What was prophesied concerning Cyrus ? Isa. xlv. 1—8.

Repeat some of the prophecies of Isaiah concerning the humiliation of Christ, and the success of his gospel. lii. 13. to the end. liii. lxi. 1—3.

Repeat one of the exhortations of the prophet Isaiah against hypocrisy, and his

promises to those who were sincere. Is. i. 10—20. lviii.

What did Jeremiah prophesy concerning Egypt? Jer. xl. iii. 8. to the end. xlvi. 11. to the end.

What did Jeremiah prophesy against Babylon? Jer. l. li.

What did Ezekiel prophesy concerning Egypt, and the King of Babylon? Ez. xvii. 11—22. xxix—xxxii.

How did God explain his threatenings and his promises by the prophet Ezekiel? Ez. xxxiii. 11—20.

What did Ezekiel prophesy concerning Tyre? Ez. xxvi—xxviii.

What did Amos prophesy concerning the kingdom of Israel? Am. vi. 7. to the end.

What was the consequence of Jonah's fleeing from the command of God? Jon. i. ii.

What was the event of his preaching to the Ninevites? Jon. iii.

What sin was Jonah guilty of after the repentance of the Ninevites? Jon. iv.

What did Nahum prophesy concerning Nineveh? Nah. ii. iii.

What was Daniel's vision of the four
? Dan. vii.

Give

to was to make his appearance be-
he coming of Christ, according to
prophet Malachi? Mat. iv.

RAL AND DEVOTIONAL WRITINGS.

RELATE the history of the afflictions

Job i. ii.

What was his prosperity afterwards?
hii.

Repeat the following Psalms. i. xv. xix.

xxxiii. xxxix. l. xc. xcvi. c. ciii. cxlv.

What cautions does Solomon give con-
cerning bad company? Prov. i.

What description does Solomon give of
the wiles of an harlot? Prov. vii.

Repeat the following chapters and pas-
sages in the book of Proverbs. iv. viii.

7-9.

What does Solomon say of a virtuous
man? Prov. xxi. to the end.

THE FOUR GOSPELS.

GIVE an account of the birth of John the Baptist. Luke i. 1—57.

What circumstances attended the naming of John the Baptist? Luke i. 58—80.

Recite the history of the birth of Jesus. Matt. i. 18—25. Luke ii. 1—20.

What circumstances attended the circumcision of Jesus? Luke ii. 21—40.

What did Jesus do at Jerusalem, when he went thither at twelve years of age? Luk ii. 41—52.

What was the subject of the preaching of John the Baptist? Mat. iii. 1—12. Mark i. 1—8. Luke iii. 3—18.

What circumstances attended the baptism of Jesus? Matt. iii. 13—17. Mark i. 9—11. Luke iii. 21, 22.

Recite the history of Christ's temptations. Matt. iv. 1—11. Luke iv. 1—13.

What was the testimony of John concerning Jesus? John i. 19—34.

How came the apostle Peter and his brothers acquainted with Jesus? John i. 35—44.

How was Nathaniel introduced to Jesus? John i. 45—51.

What happened at a marriage feast in Cana

Cana of Galilee? John ii. 1—12.

Which of the rulers of the Jews came to Jesus by night? John iii. 1.

What conversation had Jesus with the woman of Samaria, and what was the issue of it? John iv. 1—42.

In what manner did Jesus cure the son of a nobleman at Capernaum? John iv. 43—54.

What miracle attended the call of Peter? Luke v. 3—11.

What cure did Jesus perform in the synagogue at Capernaum? Mark i. 21—28. Luke iv. 14—37.

What other cure did Jesus perform in Capernaum? Mark i. 29—38. Luke iv. 38—44. Matt. viii. 14—17.

Repeat the blessings which our Saviour pronounced at the beginning of his sermon upon the mount. Matt. v. 1—13.

To what did our Saviour compare his disciples? ver. 13—16.

In what respects did Christ condemn murder and hatred more than the Scribes and Pharisees? ver. 21—26.

What did our Saviour enjoin with respect to oaths? ver. 33—37.

What precepts did Christ give respecting the most perfect humanity and mercy? ver. 38—48.

What advice did Christ give respecting alms and prayer? Matt. vi. 1—8.

Repeat the Lord's prayer, ver. 8—13.

What advice did Christ give respecting earthly treasures and covetousness? ver. 19—34.

What caution did he give with respect to rash judgment? Matt. vii. 1—5.

In what manner did Christ encourage persons to pray? ver. 7—11.

What general rule did Christ lay down, comprehending all social virtues? ver. 12.

In what manner did our Lord express the great importance of a practical regard to his precepts? ver. 15—29.

What cure did Jesus perform as he came down from the mountain? Matt. viii. 1—4. Mark i. 39—44. Luke v. 12—16.

What miracle did Jesus perform in favour of a Centurion at Capernaum? Matt. viii. 5—13. Luke vii. 1—10.

Whom did Jesus raise from the dead at Nain? Luke vii. 11—17.

What circumstances attended the cure of the demoniacs at Gadara? Matt. viii. 18—34. Mark iv. 35, to the end, v. 1—21. Luke viii. 22—40.

How did Jesus cure a person sick of the palsy

palsy at Capernaum? Matt. ix. 1—8. Mark ii. 1—12. Luke v. 17—26.

In what manner did Christ call the apostle Matthew, and what conversation had he with the Pharisees at his house? Matt. ix. 9—17. Mark ii. 14—22. Luke v. 27—39.

What method did a woman, who had a bloody issue, take, in order to be cured by Jesus, as he was going to the house of Jairus; and what great miracle did he perform in favour of Jairus? Mark v. 22—43. Matt. ix. 18—26. Luke viii. 41—56.

What discourse had Jesus with the Pharisees on occasion of his disciples plucking some ears of corn, and his healing the man who had a withered hand? Matt. xii. 1—13. Mark ii. 23, to the end. iii. 1—6. Luke vi. 1—11.

Relate the parable of Christ concerning the sower, and his explanation of it. Matt. xiii. 1—51. Mark iv. 1—29. Luke viii. 4—18.

In what manner was Jesus received at Nazareth? Matt. xiii. 53—58. Mark vi. 1—6. Luke iv. 16—30.

What instructions did Christ give to the twelve apostles when he sent them forth to preach? Matt. x. Mark vi. 7—11. Luke ix. 1—12.

What happened when Jesus dined with Simon the Pharisee? Luke vii. 36—50.

In what manner was John the Baptist put to death? Matt. xiv. 1—13. Mark vi. 14—29.

What miracle did Jesus perform when the multitude flocked to him in the wilderness? Matt. xiv. 14—21. Mark vii. 33—44. Luke ix. 10—17. John vi. 5—14.

What miracle did Jesus perform on the sea of Gallilee? Matt. xiv. 22—36. Mark vi. 45—56. John vi. 15—21.

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What number did Jesus feed at his second miracle of that kind? Matt. xv. 32—39. Mark viii. 1—10.

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What miracle did Jesus perform on his descending from the mountain on which he was transfigured? Matt. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—42.

In

In what manner did Jesus pay tribute for himself and Peter? Matt. xvii. 24—27.

What were the circumstances of Jesus's curing ten lepers? Luke xvii. 11—19.

Recite the history of the woman taken in adultery. John viii. 1—11.

In what manner did Jesus cure the man who had been blind from his birth, and what were the consequences of it? John ix.

Relate the parable of the good Samaritan. Luke x. 30—37.

What reproof did Jesus give to Martha? Luke x. 38—42.

Recite the parable of the prodigal son, Luke xv. 11—32.

Recite the parable of the rich man and Lazarus. Luke xvi. 19—31.

Relate the parable concerning the Pharisee and the Publican. Luke xviii. 9—14.

What did Jesus say when they brought little children to him? Matt. xix. 13—15. Mark x. 13—16. Luke xviii. 15—17.

What reply did Jesus make to the person who asked him what he should do to inherit eternal life, and what observations did he make concerning riches upon that occasion? Matt. xix. 16—30. Mark x. 17—31. Luke xviii. 18—30.

Relate the parable of the householder who hired labourers. Matt. xx. 1—16.

Recite the history of the resurrection of Lazarus. John xi.

On what occasion did Jesus reprove the Apostles James and John? Matt. xx. 20—29. Mark x. 34—45.

Relate what the evangelists say concerning Zaccheus, Luke xix. 1—10.

Relate the parable of the ten pounds, and ten servants. Luke xix. 12—28.

What offended Judas Iscariot when Jesus supped at Bethany? Matt. xxvi. 6—13. Mark xiv. 1—9. John xii. 1—10.

In what manner did Jesus enter into Jerusalem? Matt. xxi. 1—11. Mark xi. 1—10. Luke xix. 29---40. John xii. 12---19.

What did Jesus do when he found the temple occupied with buyers and sellers? Matt. xxi. 12---16. Mark xi. 11---18. Luke xix. 45, 46. John ii. 14---17.

What did Jesus do with respect to a barren fig-tree? Matt. xxi. 17---22. Mark xi. 12---15.

Relate the parable of the housholder and the vineyard. Mat. xxi. 34---46. Mark xii. 1---12. Luke xx. 9---19.

What reply did Jesus make to those who asked him whether it was lawful to pay tribute to Cæsar? Matt. xxii. 15---22.

ii. 13---17. Luke xx. 20---26.

What

What question did the Sadducees put to Jesus, and what reply did he make to them? Matt. xxii. 23—33. Mark xii. 18—27. Luke xx. 27—40.

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In

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What were the consequences of imprisoning Peter and John? iv.

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In what manner was the Ethiopian eunuch

first converted to Christianity? viii. 26,
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What I here publish, is taken from Dr. Watts's *Two Catechisms*, and likewise from his *Preservative from Sin and Folly*. If any person have the curiosity to see what alterations I have made, he may soon satisfy himself by comparing them. I shall be far from having any objection to other persons making the same use of my own Catechisms, provided they give notice, as I now do, that they print them with alterations.

BIRMINGHAM,
Jan. 1, 1783.

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* Heb. xi. 5.

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10 Q. *Who was Sarah ?* A. *Abraham's Wife ; and she was Isaac's Mother.*

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A. *Isaac's younger son ; and he craftily obtained his Father's Blessing.*

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A. *Jacob's beloved Son ; but his Brethren hated him, and sold him.*

13 Q. *Who were the twelve Patriarchs ?*

A. *The twelve Sons of Jacob, whose family were afterwards called the People of Israel.*

14 Q. *Who was Pharaoh ?* A. *The King of Egypt who drowned the Children, and who was himself drowned in the Red Sea.*

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16 Q. *Who was Aaron ?*

A. *Moses's Brother ; and he was the first High Priest of Israel.*

17 Q. *Who were the Priests ?*

A. *They who offered sacrifices to God, and taught his Laws to Men.*

18 Q. *Who was Joshua ?*

A. *The Leader of Israel when Moses was dead ; and he brought them into the Land.*

19 Q.

19 Q. *Who was Sampson ?*

A. The strongest Man ; and he greatly afflicted the *Philistines*.

20 *Who was Eli ?*

A. He was a good old Man ; but God was angry with him for not keeping his Children from Wickedness.

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A. The Prophet whom God called when he was a Child.

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A. Persons whom God taught to foretell Things to come, and to make known his Mind to the World.

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A. The Giant whom *David* slew with a Sling and a Stone,

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A. *David's* wicked Son, who rebelled against his Father, and he was killed as he hung on a Tree.

26 *Who was Solomon ?*

A. *David's* beloved Son, the King of *Israel*, and the wisest of Men then living.

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33 Q. *Who was Daniel?*

A. The Prophet who was saved in the Lion's Den, because he prayed to God.

34 Q. *Who were Shadrach, Meshach, and Abednego?*

A. The three *Jews* who would not worship an Image; and they were cast into the fiery Furnace, but were not burnt.

35 Q. *Who was Nebuchadnezzar?*

A. The proud King of *Babylon*, who ran mad, and was driven among the Beasts.

The Scripture Names in the New Testament.

1 Q. *WHO* was JESUS CHRIST ?

A. the Founder of the Christian Religion.

2 Q. *Who were the Jews ?* A. The Family of *Abraham*, *Isaac* and *Jacob* ; and GOD chose them for his own People.

3 Q. *Who were the Gentiles ?*

A. All the Nations beside the *Jews*.

4 Q. *What was Cæsar ?* A. The name of several of the Princes of *Rome*.

5 Q. *Who was Herod the Great ?*

A. The King of *Judæa*, who killed all the Children in a Town, in Hopes to kill CHRIST.

6 Q. *Who was John the Baptist ?*

A. The Prophet who told the *Jews* that CHRIST was come.

7 Q. *Who was the other Herod ?*

A. The King of *Galilee*, who cut off *John* the Baptist's Head.

8 Q. *Who were the Disciples of CHRIST ?*

A. Those who learnt of him as their Master.

9 Q. *Who was Nathanael ?*

A. A Disciple of CHRIST, and a Man without Guile.

10 Q. *Who was Nicodemus ?*

B 6

A. The

A. The fearful Disciple, who came to JESUS by Night.

11 *Q.* *Who was Mary Magdalene ?**

A. A Benefactor of CHRIST, and the first of his Disciples that saw him after he rose from the dead.

12 *Q.* *Who was Lazarus ?*

A. A Friend of CHRIST ; and our LORD raised him to Life after he had been dead four days.

13 *Q.* *Who was Martha ?*

A. Lazarus's Sister, who was cumbered too much in making a Feast for Christ.

14 *Q.* *Who was Mary, the sister of Martha ?*

A. The Woman that chose the better Part, (of the Entertainment) and heard JESUS preach.

15 *Q.* *Who were the Apostles ?*

A. Thosetwelve Discipleswhom CHRIST chose for the chief Ministry of his Gospel.

16 *Q.* *Who was Simon Peter ?*

A. The Apostle who denied CHRIST, and repented.

17 *Q.* *Who was John ?*

A. The beloved Apostle who leaned on the Bosom of CHRIST.

18 *Q.* *Who was Thomas ?*

* Or, more properly, Mary of Magdala.

A. The

A. The Apostle who was hard to be persuaded that CHRIST was risen from the Dead.

19 Q. *Who was Judas ?*

A. The wicked Disciple who betrayed CHRIST with a Kiss.

20 Q. *Who was Caiaphas ?*

A. The High Priest who condemned CHRIST.

21 Q. *Who was Pontius Pilate ?*

A. The Governor of *Judæa*, who ordered CHRIST to be crucified.

22 Q. *Who was Joseph of Arimathea ?*

A. A rich Man who buried CHRIST in his own Tomb.

23 Q. *Who were the Four Evangelists ?*

A. *Matthew, Mark, Luke, and John*, who wrote the History of CHRIST's Life and Death.

24 Q. *Who were Ananias and Sapphira ?*

A. A Man and his Wife who were struck dead for telling a Lie.

25 Q. *Who was Stephen ?* *A.* The first Man who was put to Death for CHRIST's Sake.

26 Q. *Who was Paul ?* *A.* A young Man who was first a Persecutor, and afterwards an Apostle of CHRIST.

27 Q. *Who was Dorcas ?* *A.* A good Woman, who made Clothes for the Poor ;
and

and she was raised from the Dead by the Apostle *Peter*.

28 Q. *Who was Elymas?*

A. A wicked Man who was struck blind for speaking against the Gospel.

29 Q. *Who was Apollos?*

A. An eloquent Preacher of the Gospel.

30 Q. *Who was Eutychus?*

A. A youth who slept at Sermon, and, falling down, was taken up dead.

31 Q. *Who was Timothy?*

A. A young Minister, who knew the Scriptures (of the Old Testament) from his Youth.

32 Q. *Who was Agrippa?*

A. A King who was almost persuaded to be a Christian.

THE
HISTORICAL CATECHISM
FOR
CHILDREN AND YOUTH.

1 Quest. *WHO was the Maker of the World?*

A. The Almighty God made the Heavens and the Earth, and all Things that are in them, Gen. i. 1. and chap. ii. 1.

2 Q. *Who were the first Man and Woman that God made?*

A. Adam and Eve, Gen. i. 27. and chap. iii. 20.

3 Q. *In what State did God make them?*

A. God made them in his own Likeness, in a holy and happy State; Gen. i. 26. and chap. v. 1.

4 Q. *How did they behave themselves? Did they continue in this State?*

A. No: they sinned against God, by eating of the Fruit of a certain Tree, which God had forbidden them upon Pain of Death, Gen. ii. 17. and chap. iii. 6.

5 Q. *Did the Knowledge and Worship of God continue long in the World?*

4. In

16 *The Historical CATECHISM*

A. In the following Ages all Mankind grew so bad, that God drowned the World by a Flood of Water, *Gen. vi. 5, 17.*

6 Q. *Who was saved when the World was drowned?*

A. *Noah*, the righteous Man, was saved, with all his Family, and a few living Creatures of every Kind, *Gen. vi. 9, 18, 19.* and chap. vii. 1.

7 Q. *How was Noah saved?*

A. In an Ark, or great Vessel of Wood, which God taught him to build, *Gen. vi. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

the Sons of Noah?

A. *Sem* and *Japheth*; and by them the World was peopled after the Flood, *Gen. x. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

Gen. x. 1, 31.

9 Q. *What Fault was Noah guilty of?*

A. At one particular Time he was intoxicated with drinking Wine.

10 Q. *What Crime was Ham guilty of?*

A. He made Sport with his Father, and he was cursed, *Gen. ix. 21, 24, 25.*

11 Q. *What did Shem and Japheth do?*

A. They concealed their Father's Shame, and they were blessed, *Ver. 23, 26, 27.*

12 Q. *Who was God's special Favourite in the Family of Shem?*

A. *Abraham*, who was called the Father of the Faithful, and the Friend of God, *Rom. 4. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

13 Q.

13 Q. *Why was he called the Father, that is, the Pattern of Believers?*

A. Because he believed some wonderful Promises of God, contrary to the present Appearances of Things, *Rom. iv. 11, 18.*

14 Q. *What were those Promises?*

A. (1) That he should have a Son when he was an hundred Years old. (2) That his Children should possess the Land of Canaan, wherein he had not a Foot of Ground; and, (3) That all Nations should be blessed by his Offspring, that is CHRIST. *Gen. xvii. 8, 16, 17. and chap. xii. 23, and xxii. 18. Acts vii. 5.*

15 Q. *Why was Abraham called the Friend of God?*

A. Because God often spake to him, and he was very obedient to God, *Gen. xii. 7. and xv. 1. and chap. xvii. 1. and xviii. 1. James ii. 21—23. John xv. 14.*

16 Q. *What was the first great Instance of Abraham's Obedience?*

A. He left his own Country at God's Command, not knowing whither he was to go, *Gen. xii. 1—4. Heb. xi. 8.*

17 Q. *What was another great Instance of Abraham's Obedience?*

A. He was ready to offer up in Sacrifice his beloved Son Isaac, at the Command of God, *Gen. xxii. 12.*

18 Q.

8 *The Historical CATECHISM*

18 Q. *Was Isaac a good Man ?*

A. Yes: he feared the God of his Father *Abraham*, and he went out to pray, or meditate, in the Fields, *Gen. xxiv. 63.* and chap. xxvi. 2, 24, 25.

19 Q. *Who were Isaac's two Sons ?*

A. *Esau* the Elder, and *Jacob* the Younger, *Gen. xxv. 25, 26.*

20 Q. *What is remarkable concerning Esau ?*

A. He despised the Privilege of being the First-born, and sold it to *Jacob* for a Mess of Pottage, *Gen. xxv. 31, 33, 34.*

21 Q. *What is written concerning JACOB ?*

A. He obtained his Father's Blessing by Deceit, as well as his Brother's Birth-right by Craft, *Gen. xxvii. 36.*

22 Q. *Why was his Name called Israel ?*

A. Because he afterwards became a very good Man, and prayed, and prevailed for a Blessing from God, *Gen. xxxii. 26, 28.*

23 Q. *How many Sons had Jacob or Israel ?*

A. Twelve, who were called the twelve Patriarchs, or Fathers of the twelve Tribes of *Israel*, *Gen. xxxv. 22. Acts vii. 8.*

24 Q. *Who was the most famous of Israel's Sons ?*

A. *Joseph*, whom his Brethren sold into
Egypt,

Egypt, and he afterwards became the Ruler of the Land under *Pharaoh* the King, *Gen.* xxxvii. 27. and chap. xli. 40. *Acts* vii. 9, 10.

25 Q. *Did not he then revenge himself upon his Brethren?*

A. No: he sent for them and their Families, together with his Father, in the Time of Famine, and fed them all in the Land of *Egypt*, *Gen.* xlv. 4---7.

26 Q. *Did the Families of Israel continue to dwell in Egypt?*

A. Yes, till another *Pharaoh*, King of *Egypt*, made Slaves of them, and drowned their Children, and then God delivered them by the Hand of *Moses*, *Exod.* i. 11, 22. and chapter iii. 7. and v. 1.

27 Q. *Who was this Moses?*

A. He was one of the Children of *Israel*, who was wondrously saved, by *Pharaoh's* own daughter, from drowning, when he was a Child, *Exod.* ii. 10.

28 Q. *How did God appoint him to deliver Israel?*

A. God appeared to him in a burning Bush as he was keeping Sheep, and sent him to *Pharaoh*, to bid him let *Israel* go, *Exod.* iii. 1---18.

29 Q. *What did Moses do to prove that God sent him?*

A. He wrought several Miracles, or Signs and

A. Their Garments waxed not old, nor did their Shoes wear out, *Deut.* xxix. 5.

40 Q. What were the Laws which God gave the Israelites, when he chose them for his own People?

A. Some general Laws that related to their Behaviour as *Men*, some special Rules relating to their Religion, and others about their Government as a *Nation**.

41 Q. What were the general Laws which related to their Behaviour as Men?

A. Those Laws which are commonly called *Moral*, and which belong to all Mankind: These are chiefly contained in the Ten Commandments, *Exodus*, chap. xx.

42 Q. In what manner was this *Moral Law*, or the Ten Commandments, given them?

A. God first spoke it to them from Mount Sinai with Thunder and Lightning, and then wrote it for them in two Tables of

* The Laws of the *Jews*, which relate to their Behaviour as *Men*, to their Religion as a *Church*, and to their Government as a *Nation*, are all intermingled in such a Manner that it is hard to say under which Head some of them must be ranked: Even in the Ten Commandments, which are usually called the *Moral Law*, there is something *ceremonial* and peculiar to the *Jews*: And indeed they are all properly but one Body of Laws, given to that People whom God chose for his own: Yet, for Distinction Sake, they may be distributed into three Kinds, as in this Catechism.

Stone,

Stone, *Exod.* xix. 11, 16. and chap. xx. 1, 18. and xxiv. 12. *Deut.* x. 1—5.

43 Q. *What were the special Laws which God gave them, relating to their Religion?*

A. Many Rules about the Worship of God, their Priests and Sacrifices*, about sprinkling with Blood, and washing with Water, about holy Times and holy Places.

44 Q. *What was the Design of their Ceremonies?*

A. Chiefly to keep them from the Idolatry and evil Customs of other Nations, *Lev.* xviii. 3—5.

45. Q. *What were their peculiar Laws, considered as a Nation?*

A. Such as related to their Peace and Wars, to their Houses and Lands, to their Wives and Servants, to their Lives and Limbs.

46 Q. *Why did God himself give them such particular Rules about these common Things?*

A. To distinguish them from all other Nations as God's own People, and to show that he was their King as well as their God,

* The Doctrine of the *Priesthood* and *Sacrifices* had a larger Room in this Catechism; but I was constrained to cut this Matter short, as well as many others, lest it should be thought tedious to Children. See some few more Hints about them in the *Large Catalogue of Names*, Sect. III. VIII. and XIII.

Lev.

Lev. xx. 22, 26. chap. xxiv. 22. 1 Sam. xii. 12.

47 Q. *Were the People of Israel obedient to God in their Travels through the Wilderness?*

A. No; they sinned grievously against him; and they were often punished by the Hand of God; but he would not utterly destroy them, *Psalm cv. 43, 45.*

48 Q. *Who brought them into the Land of Canaan, after their forty Years wandering in the Wilderness?*

A. Moses being dead, *Joshua* (whose Name is the same with *Jesus**) brought them into the promised Land, *Josh. i. 5, 6, 11. Acts vii. 45.*

49 Q. *Did the Israelites behave themselves better when they were come to Canaan?*

A. No; they frequently fell into Idolatry, and worshipped the false Gods of the Nations round about them, *Judg. ii. 11, 12.*

50 Q. *In what Manner did God show his Displeasure for this Sin?*

A. He gave them up sometimes into the Hands of their Enemies, who plundered them, and made Slaves of them, *Judges ii. 14.*

51 Q. *How did God deliver them from the Hands of their Enemies?*

* Signifying a Saviour.

A. When

A. When they cried to the Lord, he raised up *Judges*, who subdued their Enemies; and delivered the People, *Judges* ii. 18. and chap. iii. 9, 15.

52 Q. *What were the Names of some of the chief of these Judges?*

A. *Gideon* and *Jephthah*, *Sampson*, *Eli*, and *Samuel*.*

* See the Catalogue of Scripture Names.

53 Q. *Who governed the People of Israel, after the Judges?*

A. They desired a King like other Nations; and God bade *Samuel* anoint *Saul* to be the first of their Kings, 1 *Sam.* ix. and x.

54 Q. *How did Saul behave himself?*

A. He governed well for a little Time, but afterwards he rebelled against God, and God removed him, *Acts* xiii. 20, 21.

55 Q. *What became of Saul at last?*

A. Being forsaken by God, and wounded in battle by the *Philistines*, he fell on his own Sword, and died, 1 *Sam.* xxviii. 6. and chap. xxxi. 3, 4.

56 Q. *Who was the second King of Israel?*

A. *David*, who was raised to the Kingdom from keeping of Sheep, 1 *Sam.* xvi. 11, 13. *Psalms* lxxviii. 70, 71.

57 Q. *What was David's Character?*

A. He was a Prophet, and the Man who, by God's Appointment, delivered *Israel* from their Enemies, and ruled them well,

1 Sam. xii. 14. Acts iii. 30. and chap. xiii. 22.

58 Q. *But was not David guilty of some great Sins ?*

A. Yes; and God punished him for them in the great Troubles he met with in his Family, 2 Sam. xii. 10.

59 Q. *Who was the third King of Israel ?*

A. Solomon, the Son of David; and he was the wisest of Men then living, 1 Kings iv. 29, 30, 31.

60 Q. *What did Solomon do for God and for the People ?*

A. He built a very glorious Temple for the Worship of God at Jerusalem, and he raised the Nation of Israel to their highest Glory, 1 Kings iv. 20, 21, 25. and chap. vi. 1, 2, &c. and x. 27.

61 Q. *What became of the People of Israel in the following Ages ?*

A. They were divided into two Kingdoms, which were called the kingdom of Judah, and the Kingdom of Israel, 1 Kings xii. 15—20.

62 Q. *How did they behave themselves toward God after this Division ?*

A. Most of their Kings, as well as the People, provoked God by their Idols and their great Wickedness, 2 Kings xvii. 7, 8.

Q. *How did God punish them for these ?*

A. When

A. When they would not hearken to the Prophets whom God sent among them, they were carried away captive by their Enemies; the *Israelites* into the Land of *Assyria*, and the Tribe of *Judah*, to *Babylon*. 2 *Kings* xvii, 6, 13, 18, 19, 20. and chap. xxv. 8—11. 2 *Chron.* xvi. 14—21.

64 Q. Did they never return to their own Land?

A. Yes; after seventy Years Captivity, the Tribe of *Judah* returned, with many of *Benjamin* and *Levi*; and they were all called *Jews*, *Ezra*. i. 5. *Nehem.* i. 2.

65 Q. What did they do at their Return?

A. They built the City of *Jerusalem* and the Temple again, and they set up the Worship of the true God, *Ezra* v. 1. and chap. vii. 6, 25. *Nehem.* ii. 17.

66 Q. Did they continue afterward to obey God and to dwell in their own Land?

A. Though they were guilty of many Sins, yet they never fell entirely into the Worship of Idols again. (*Rom.* ii. 22.) Nor were they ever wholly driven again out of their own Land, till after the Coming of the *Messiah*, the Saviour.

The History of the New Testament.

1 **Quest.** *WHO is the MESSIAH, the Saviour of Mankind?*

A. JESUS CHRIST, who is also called the SON of GOD, *Matt. xvi. 16.*

2 **Q.** *What Notices were given of the Coming of CHRIST?*

A. Many Promises had been given of him in former Ages by the Prophets.

3. **Q.** *What did the Prophets foretel concerning the Coming of CHRIST?*

A. Among many other Things, they declared that a Saviour should be born of the Stock of Abraham, and of the House of David, *Acts xiii. 22, 23.*

4 **Q.** *Where did JESUS pass his Childhood?*

A. Chiefly, there is reason to believe, at Nazareth in Galilee, *Luke iv. 16, 22, 24.*

5 **Q.** *When did CHRIST begin his public Ministry?*

A. At thirty Years of Age he came forth, and was baptized by John, who was sent from God to preach and to baptize with Water, *Luke iii. 16, 21, 23.*

6 **Q.** *What was the Doctrine which John the Baptist preached?*

A. He reprov'd Sinners, he preached of Repentance and the Forgiveness of Sins; directed his Disciples to JESUS, *1, 7, 8. John i. 29. Acts xix. 4.*

7 **Q.** *What*

7 Q. *What became of John the Baptist at last?*

A. He was beheaded by *Herod* at the wicked Request of his Niece, when she had pleased him with her fine Dancing, *Mark vi. 17, 18.*

8 Q. *What Honour was done to CHRIST at his Baptism?*

A. The Spirit of God descended, like a Dove, upon him, and a Voice came from Heaven, saying, *This is my beloved Son, in whom I am well pleased,* *Matt. iii. 17. Luke iii. 22.*

9 Q. *What became of CHRIST immediately after his Baptism?*

A. He was forty Days in the Wilderness, where he endured and overcame several Temptations, *Matt. iv. 1—11.*

10 Q. *What were the chief Parts of the Ministry of CHRIST in his Life?*

A. These five; namely*,—1. He fulfilled the whole Law, and gave us a perfect Example of Piety towards God, and Goodness towards Men. 2. He preached to the

* In this, as well as in the *Child's CATECHISM* of the Principles of Religion, there are some Answers which are divided into distinct Parts by Figures (1) (2) (3) (4). Now, in order to make the Remembrance of these Answers easier to Children, the Teacher may repeat the Question as often as there are Parts in the Answers, Thus, Q. *Which is the first Part of his Ministry?* — Q. *Which is the second?* &c.

People his divine Doctrine, which he received from Heaven. 3. He wrought Miracles, to prove that he was sent from God. 4. He chose out his Apostles, and trained them up for their public Service. 5. He appointed two Ordinances in his Church.

11 Q. *Wherein did he give an Example of Piety towards God ?*

A. In his constant Obedience to God his Father in all Things, in his Zeal for God's Honour among Men, and in his frequent Converse with God in Prayer, *John viii. 21, 29, 49. chap. ii. 17. Mark i. 35. Luke vi. 12. John xvii.*

12 Q. *Wherein did he show a Pattern of Goodness towards Men ?*

A. He went about doing Good ; he was full of Compassion to the Miserable ; he took Children in his Arms, and blessed them, *Matt. iv. 23. Acts x. 38. Mark x. 13—16.*

13 Q. *What were the chief Subjects of CHRIST's Preaching to the People ?*

A. These six Things ; 1. He explained the Law of God to the People, and showed them that it required Holiness in their Thoughts, as well as in their Words and Actions, *Matt. v. and chap. vi. and vii.* 2. He reprov'd and condemn'd many for their sinful and foolish Traditions, and taught them that God did not regard Ceremonies,

remonies, so much as the great Duties of Love to God and Love to Men, *Matt.* xxii. 36—40. and chap. xxiii. 4, 16, 18, 23, 25. 3. He preached the glad Tidings of Pardon of Sin and eternal Life in Heaven, to them that repent and believe in him, *Matt.* iv. 17. *John* iii. 16, 17. 4. He threatened the Punishment of Hell to all wilful and obstinate Sinners, particularly to Hypocrites and Unbelievers, *Matt.* xiii. 41, 42. and oh. xxiii. 28, 29, 33. *John* iii. 18, 36. and chap. viii. 24. 5. He sometimes declared and maintained his own Commission, that he was sent from God to be the Saviour of Men, *John* v. 19—41. 6 He foretold the Destruction of the *Jews*, and his own second Coming in Glory, to raise the Dead, and to judge the World, *Matt.* xxiv. 15, &c. chap. xxv. 31, &c. v. 27—29.

14 Q. *What were the chief Miracles that he wrought to prove he was sent from God?*

A. Such as these; 1. He fed several thousand Persons twice with a very few Loaves and Fishes, *Matt.* xiv. and xv. 2. He gave Sight to the Blind and Hearing to the Deaf: he made the Dumb to speak, the Lame to walk, and healed all manner of Diseases by a Word, *Matt.* iv. 23. and chap. xi. 5. 3. He raised several Persons from the Dead, and one (namely *Lazarus*) out of the Grave, *Mark* ix. *Luke* vii. *John* xi.

15. Q. *How did he train up his Apostles for their public Service?*

A. These four Ways.—1 He explained to them in private what he taught the People by Parables and Similitudes in public, *Mark* iv. 34. 2. He told them more plainly that he was the MESSIAH, the Saviour of the World, and that he should die, and rise again the third Day, *Matt.* xvi. 16—22. and chap. xx. 28. 3. He prayed with them often, and taught them to pray, *Luke* xi. 1, 2. *John* xvi. 23. 4. He promised them to send the Spirit of God, after his Departure, to fit them for their public Service, *Luke* xxiv. 49. *John* xv. 26. and chap. xvi. 7.

16 Q. *What were the two Ordinances which CHRIST appointed?*

A. He appointed Baptism and the LORD's Supper, *Matt.* xxviii. 20. 1 *Cor.* xi. 24, 26.

17 Q. *Thus we have heard how JESUS lived; let us hear now in what Manner he died?*

A. He was meek and patient, and resigned to the Will of God in suffering and dying, *John* xviii. 11. *Matt.* xxvi. 39.

18 Q. *What were his sharpest Sufferings?*

A. The Anguish which he endured in the Garden just before his Death, *Mark* xiv, 33, 34. *Luke* xxii. 44.

19 Q.

What kind of Death did he die ?

He was crucified, that is, his Hands
nailed to a wooden Cross,
hung till he died in extreme
Pain. *John xx. 25.*

*How did JESUS CHRIST had honour-
able in his Life, how came he to
such a painful a Death ?*

Having died in the most public
visible Manner, he might give
Example of a Resurrection in
his own Person.

What was the Reason had Men to kill

him? Just Reason at all; but the
Scribes and Rulers of the Jews hated
him and Reproofs, and were much
to see the People follow him,
John 8. 45, 46. Mark xv. 10.

How did they lay hold on JESUS ?
They bribed Judas, one of his Apos-
tles, to betray him into the Hands of their
Enemies, and he led them to his Master by
kissing him, and showed which was he by kissing
him. *Matt. xxvi. 14, 15, 47, 49.*

*Q. Did none of the Disciples defend
him and Master ?*

Peter at first defended him with the
sword; but afterwards his Courage failed,
and he was as to deny that he knew JESUS,
John 10, 25, 27. Matt. xxvi. 72.

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24 Q. *Did Peter continue in his Sin, or did he repent ?*

A. JESUS cast his Eye upon him, and he repented and wept bitterly, *Matt. xxvi. 75.*

25 Q. *Who condemned CHRIST to die ?*

A. *Caiaphas*, the High Priest, condemned him as worthy of Death ; and *Pontius Pilate*, the Roman Governor, at the Desire of the Jews, gave him up to be nailed to the Cross, *Matt. xxvi. 57, 65, 66. chap. xxvii. 24, 25, 26.*

26 Q. *Was he crucified immediately, or did he suffer other Injuries before his Death ?*

A. He was mocked ; he was spit upon ; he was crowned with Thorns ; he was scourged, and wickedly abused, *Matt. xxvii. 29, 30, 31.*

27 Q. *In what Company was he crucified ?*

A. He was crucified in a most shameful Manner between two Criminals, as if he had been the chief of Sinners, *Luke xxiii. 33.*

28 Q. *What Miracles attended his Death ?*

A. The Sun was darkened at Noon for three Hours together ; there was an Earthquake which opened many Graves ; and the Vail of the Temple was rent in two Pieces, *Matt. xxvii. 50—54.*

29 Q.

29 Q. *Who took Care of his Burial?*

A. *Joseph of Arimathea, a rich Man, and one of his Disciples, buried him in his own new Tomb, and Pilate and the Jews set a Guard of Soldiers about it, Matt. xxvii. 57—66.*

30 Q. *When did he rise from the Dead?*

A. *On the first Day of the Week, after he had lain in the Grave three Days, that is, Part of three Days, Mat. xxviii. 1—5.*

31 Q. *To whom did he appear after his rising again?*

A. *He appeared many Times to his Disciples; he ate and drank, and talked with them, and gave them most certain Proofs of his Resurrection, Acts i. 3. and chap. x. 41.*

32 Q. *How long did he tarry on Earth after his rising from the Dead?*

A. *He tarried forty Days, conversing with his Apostles, and instructing them further in the Gospel, and the Doctrines and Rules of his Kingdom, Acts i. 3.*

33 Q. *How did he go up to Heaven?*

A. *When he had given his Apostles their Commission to preach the Gospel to all Nations, and blessed them, they saw him carried up to Heaven in a bright Cloud, Mark xvi. 15—19. Acts i. 9.*

34 Q. *What did the Disciples do when their Lord had left them?*

c 6

A. They

36 *The Historical CATECHISM*

A. They returned to *Jerusalem*, and waited for the Spirit of GOD to come upon them, according to the Promise of CHRIST, *Acts i. 4, 12, 14.*

35 Q. *What was the first Thing they did towards their public Work?*

A. They chose *Matthias*, by Prayer and by Lot, to be an Apostle in the Room of *Judas the Traitor*, *Acts i. 23—26.*

36 Q. *What became of Judas?*

A. When he saw that CHRIST was condemned, he went and hanged himself, and falling down, his Bowels gushed out, *Matt. xxviii. 3, 5. Acts i. 18.*

37 Q. *When did the Spirit of GOD come upon the Apostles and other Disciples?*

A. At the Feast of *Pentecost*, which was about ten Days after CHRIST went to Heaven, *Acts ii. 1, &c.*

38 Q. *In what Manner did the Spirit of GOD come upon them?*

A. A Noise like a rushing Wind filled the House where they were met, and cloven Tongues of Fire sat upon them, *Acts ii. 2, 3.*

39. Q. *What was the first remarkable Effect of the Spirit of GOD coming upon them?*

A. Each of them was enabled to preach the Gospel in strange Languages, *Acts ii. 4, 5, 6.*

40 Q.

40 Q. *What was the Doctrine they preached?*

A. That JESUS who was crucified was the MESSIAH, that is, the CHRIST, the SON of GOD, and the Saviour of Men; and that Sinners who repent and believe in his Name should be saved, *Acts* ii. 36, 38. and chap. iii. 19. and iv. 10, 12.

41 Q. *What Success had their Preaching?*

A. Three thousand were converted and baptized in one Day, and five thousand in another; *Acts* ii. 41. and chap. iv. 4. and v. 14.

42 Q. *What Miracles did they work to confirm their Doctrine?*

A. Some that were Cripples had the Use of their Limbs given them; Multitudes of Sick were healed; some Persons were struck dead, and others raised to Life, *Acts* iii. 2, 7. chap, v. 1—11, 15, 16. and ix. 40.

43 Q. *Had not other Believers in CHRIST the Power of working Miracles also?*

A. Yes: JESUS CHRIST communicated very great Gifts and Powers to them, by laying on of the Hands of the Apostles, *Mark* xx. 17. *Acts* vi. 6, 8. and chap. viii. 14—18.

44 Q. *Were not the Apostles greatly persecuted?*

A. Yes:

The Historical CATECHISM

s: They were put in Prison by
a Priest: They were beaten by
the Council; *James* the Brother
was slain by *Herod* and *Peter* was
in Prison again, in order to be put to
Acts v. 18, 19, 40. and chap. xii.

1.

Q. Did God give them any miracu-
lous deliverances?

A. Several Times, when the Apostles
were imprisoned, they were miraculously
delivered, *Acts* v. 18, 19. chap. xii. 7. and
1. 25, 26.

46 Q. Who was one of the chief Persecu-
tors of the Christians at this Time?

A. *Saul*, a young Man, a zealous Pha-
risee, who was afterwards called *Paul*,
Acts vii. 58. and chap. viii. 1, 3.

47 Q. Did he live and die a Persecutor?

A. No: He was struck down to the
Ground by a Blaze of Light, as he was
going to *Damascus* to imprison the Chris-
tians; and *JESUS CHRIST* called him with
a Voice from Heaven, *Acts* ix. 1—8.

48 Q. What is afterwards related of
him?

A. That he became a zealous Preacher
of the Gospel; that he was made the Apos-
tle of the Gentiles; and that he spent his
Days in travelling to convert the Heathen
Nations, *Acts* ix. 20, 21, 22. *Gal.* ii. 7, 8.
Rom. xv. 16—21.

49 Q.

49 Q. *What became of Paul at last ?*

A. After he had done more Service for CHRIST by Preaching and Writing than any of the other Apostles, and endured more Sufferings in his Life, he was put to Death at Rome as a Martyr for CHRIST, 2 Cor. xi. 23—27. 1 Tim. iv. 6.

50 Q. *Is there any further Account given of Peter ?*

A. When he had laid out his Life in preaching the Gospel, and had written Letters to the Christians, he was crucified in his old Age, as CHRIST foretold him, John xxi. 18, 19. 2 Pet. i. 14.

51 Q. *What is recorded concerning John the Apostle ?*

A. After many Labours in the Ministry, he was banished to the Isle of *Patmos*, where JESUS CHRIST appeared to him in Vision, and instructed him by his Angel (or Messenger) to write the Book of the *Revelation*, Rev. i. 1, 2, 9.

52 Q. *What became of the other Apostles ?*

A. Ancient Histories give us some uncertain Account of their Travels and their Sufferings ; but there is very little written in Scripture concerning them.

The End of the Historical CATECHISM.

A CATA

A
CATALOGUE
OF REMARKABLE
SCRIPTURE NAMES*.

SECT. I. *Names of GOD, CHRIST, Angels, &c.*

JEHOVAH, The Name of the true
GOD, the GOD of *Israel*, Psalm lxxxiii.
18.

Jah, the same with *Jehovah*, shortened,
Psalm lxviii. 4.

I am that I am, or, *I will be that I will
be*, The Name, or Character, by which
GOD sent *Moses* to release *Israel* from
Bondage. *Exod.* iii. 14.

The LORD of Hosts, Another Name of
GOD, signifying his Government over all
Worlds and Beings.

Alpha and Omega, A Name of GOD,
signifying *the first and the last*. *Rev.* xxi.
6.

* This Catalogue, being collected from several
small Publications of Dr. Watts, has many Repeti-
tions, and several Things contained in the preceding
Catechisms. But this will be found very useful to
Catechumens.

JESUS

JESUS CHRIST, The Son of GOD and the Saviour of Men.

JESUS, The proper Name of **CHRIST**, signifying a *Saviour*.

CHRIST, One that is *anointed*, or appointed of GOD, *Luke* iv. 18. *Acts* x. 38.

MESSIAH, The same in the Hebrew as **CHRIST** is in the Greek.

The Word of GOD, A Name of **CHRIST**, because he reveals the Mind of GOD to Men, *Rev.* xix. 13.

The Lamb of GOD, A Name given to **CHRIST** on Account of his Innocence and Meekness; and he appeared to the Apostle *John* in the Form of a Lamb, *Rev.* v. 6.

The Holy Ghost, The Spirit, or Power, of GOD, who requires his Worshipers to be holy.

Michael and *Gabriel*, Names of Angels, (or special Messengers of GOD.)

Satan or Enemy,

Beelzebub, (Lord of the Fly,)

Abaddon, } Destroyer,

Apollyon, }

} Different Names for a bad Angel, (or Messenger) for the supposed Author of all Evil.

SECT. II. *Heathen Idols, Gods and Goddesses.*

BAAL, A False GOD, or Idol. An Idol of the Canaanites. A word signifying LORD.

Baalim,

Baalim, Lords, False GODS, or Idols.

Ashtaroth, A Goddess of the Sidonians.

Dagon, An Idol of the Philistines, which fell down, and was broken to Pieces, before the Ark of God.

Molech, An Idol of the Ammonites, to whom Children were burnt alive in Sacrifice, *Lev. xx. 2. Ezek. xvi. 20. Mic. vi.*

7.

Mammon, The GOD of Riches among the Syrians, as some have supposed; others say, it is only a Name for Riches, *Mat. vi. 24.*

Jupiter, The chief GOD among the Grecians and Romans.

Mercury, The Messenger of the Heathen GODS.

Diana, A Heathen Goddess, who had a noble Temple at Ephesus: she was the Goddess of Hunting.

Mars, The Heathen GOD of War.

SECT. III. *Characters and Conditions of Men in general.*

KINGS, A special Title of Honour for the chief Rulers of a Nation.

Priests, Those who offered Sacrifices, and were chief Managers in the Things of Religion and Worship in every Nation.

Israelites,

Israelites or Jews.

Israelites, Those who came from Jacob, or Israel ; and God chose them to preserve the Knowledge and Worship of him in the World.

Hebrew of Hebrews, One whose Father and Mother were Israelites, *Philip. iii. 5.*

Jews, the same as *Israelites* ; so called after their Return from the Captivity in Babylon, because most of them were of the Tribe of Judah.

Patriarchs, Fathers of Families, such as Abraham, Isaac and Jacob, and his twelve Sons.

Judges Extraordinary, Governors whom God raised up in an immediate Manner to take care of his People Israel.

Judges Ordinary, Rulers of the several Cities and Tribes of Israel, chosen by the People.

Prophets, Men taught of God, who foretold Things to come.

Elders, Seventy grave and wise Men, who had a Share in the Government.

Priests, The Sons of Aaron, who offered Sacrifice, explained the Law to the People, prayed for them, and blessed them.

High Priest, The Chief of the Priests ;
who

who should be always the eldest Son in Aaron's Family.

Levites, The Tribe of Levi; those of them who were not of Aaron's Family, were Assistants in the Ceremonies of Worship, and the Teachers of the People.

Nazarites, Persons who put themselves under a Vow of abstaining from Wine, and letting their Hair grow long, &c.

Rulers of the Synagogues, Elders, or grave Men, who were to take care of Order and Decency in the Synagogue Worship.

Scribes, Those who wrote and taught the Law of Moses.

Pharisees, A Sect among the Jews, the chief Pretenders to Religion, precise and zealous for Ceremonies.

Sadducees, Some Jews who believed neither Angels, nor Spirit, nor a World to come, and thought that all God's Promises regarded this Life only.

Herodians, Jews who formed their Opinions and Religion to please Herod.

GENTILES.

Gentiles or *Heathens*, All the Nations besides the Jews.

Greeks or *Grecians*, A learned People amongst the Heathens.

Barbarians,

Barbarians, All the unlearned People amongst the Heathens.

Note, *Jews* and *Greeks* signify Jews and Gentiles : but *Greeks* and *Barbarians* signify the *learned* and the *unlearned* Gentiles.

Proselytes, Men who come over to a new Religion—Heathens who received and owned the God of Israel.

Governors, Those who ruled the Provinces under the Roman Emperors, were sometimes called *Governors*, sometimes *Kings*, or sometimes *Deputies*, as the Emperor pleased.

Tetrarchs, Those who ruled the fourth part of a Country—Such Deputy Governors as had kingly Power.

Publicans, Those who gathered the Taxes.

Centurions, Captains of a hundred Soldiers.

Philosophers, Professors and Teachers of Wisdom.

Epicureans* and **Stoicks†**, Different Sects of Heathen Philosophers.

* So called from their Founder, *Epicurus*.

† So called from the place (namely a porch), where they usually met to converse and teach.

CHRISTIANS.

Disciples of CHRIST, Those who learned the Doctrine of CHRIST, and took him for their Teacher and Master.

Apostles, Those twelve Disciples whom CHRIST chose for his chief Ministers, and sent abroad to preach the Gospel.

Prophets, Those who spake by Inspiration of GOD; especially such as foretold Things to come.

The four Evangelists, Matthew, Mark, Luke and John, who wrote the History of CHRIST.

Note, Sometimes the Word *Evangelist* signifies an inspired Preacher of the Gospel, 2 Tim. iv. 5.

Apostles, Prophets, Evangelists, Extraordinary Ministers in the first Age of the Christian Church.

Bishops, Pastors, Elders, Teachers, Ordinary Ministers to continue in all Ages in the Church for Teaching and Government.

Deacons, Officers chosen and appointed to take care of the Poor in the Church.

SECT. IV. *Names of the Twelve Patriarchs, the Fathers of the Tribes of Israel.*

R E U B E N, The First-born.

Simeon and Levi, They wickedly slew the Shechemites, after they had made a League with them. *Levi,*

Levi, The Priesthood and Care of the Worship of God was given to his Family, or Tribe.

Judah, The Kingdom was promised to his Family ; from him came David and CHRIST.

Joseph, Israel's beloved Son ; but his Brethren hated him, and sold him into Egypt, where he was made Ruler of the Land.

Zebulun, *Issachar*, *Dan*, *Naphtali*, *Gad*, *Asher* and *Benjamin*, are the other seven Patriarchs, but have nothing very remarkable recorded concerning them.

Ephraim and *Manasseh* were the two Sons of Joseph ; but Jacob, in Prophecy, appointed them to make two distinct Tribes in the Nation of Israel.

SECT. V. *Names of Kings.*

J E W S.

SAUL, The first King of Israel ; whilst he was seeking his Father's Cattle, the Prophet Samuel found him, and anointed him King.

David, The Man who was raised from a Shepherd to be a King.

Solomon, A King of Israel, and the wisest of Men then living ; he built the Temple at Jerusalem.

Rehoboam, A proud young King of Israel,

rael, who lost all his Subjects, except the Tribes of Judah and Benjamin.

Jeroboam, The first King of Israel when they parted from Judah; and he set up the Idolatry of the golden Calves.

Ahab, An ungodly King of Israel, who set up Baal, or an Idol.

Hezekiah, A good King of Judah, who reformed the Nation: he prayed when he was sick, and was promised that he should live fifteen Years longer.

Manasseh, A King of Judah, who did much Wickedness; but he repented, and was forgiven.

Josiah, A very young King of Judah, whose Heart was tender, and who feared God.

Zedekiah, The last King of Judah; he was taken Captive by Nebuchadnezzar, and had his Eyes put out.

GENTILES.

Abimelech, The Name of some of the ancient Kings of the Philistines,

Pharaoh, The Name of the Kings of Egypt.

Balak, A King of Moab, who hired Balaam to curse Israel.

Adonibezek, The King of Bezek in Canaan, who had cut off the Thumbs and great Toes of Threescore and Ten Kings, I was served so himself at last. *Eglon*,

Eglon, King of Moab, who oppressed Israel, and was stabbed with a Dagger by Ehud, their Deliverer.

Jabin, King of Canaan, who had three hundred Chariots of Iron, and was conquered under the Government of Deborah.

Hiram, King of Tyre, who furnished Solomon with Timber and Workmen toward building the Temple.

Sennacherib, The King of Assyria, who besieged Jerusalem; but an Angel of God* destroyed his Army, even one hundred and fourscore thousand Men, in one Night.

Nebuchadnezzar, The proud King of Babylon, who destroyed Jerusalem; but he ran mad, and was driven among the Beasts.

Belshazzar, The last King of Babylon, who in the Midst of his Jollity was frightened by the Hand-writing which appeared upon the Wall, and was slain that Night.

Darius, the King of the Medes and Persians, who, much against his Will, put Daniel into the Lions Den, and afterwards threw in his Accusers there.

Cyrus, The King of Persia, who commanded the Jews to build their City and Temple again.

Ahasuerus, the King of Persia, who took Esther, a Jewish young Woman, for his Queen.

* Or a mortal Disease—a pestilential Blast.

»

Cæsars,

Cæsars, The Emperors of Rome, and the Rulers of the World, were so called.

Augustus Cæsar, The Emperor of the World when Christ was born.

Herod the Great, the King of Judæa, who killed all the Children in Bethlehem, in hopes to kill CHRIST.

Herod, The King of Galilee, who cut off John the Baptist's Head.

Agrippa, A King who was almost persuaded by the Apostle Paul to be a Christian.

SECT. VI. *Names of Governors, Judges, and Officers, &c.*

J E W S.

M O S E S, the Deliverer and the Law-giver of Israel : He was said to be the meekest of all Men of his Time.

Joshua, The Leader of Israel, who brought them into the promised Land.

Gideon, The Captain who frightened a great Army of Midianites, with Lamps and Pitchers in the Hands of three hundred Men.

Jephthah, The Captain who before the Battle made a rash Vow ; and it fell upon his own Daughter.

Sampson, The strongest Man ; and he slew a thousand Philistines with the Jaw-bone

bone of an Ass ; and at last slew himself, together with the Philistines, by pulling down the House on their Heads.

Zerubbabel, A Prince of the Jews, who took care of the building of the Temple at their Return from Babylon.

Nehemiah, A Governor who assisted the Jews in rebuilding the Walls of Jerusalem, and settling their State.

GENTILES.

Pontius Pilate, The Governor of Judæa, who ordered CHRIST to be crucified.

Felix, A Governor who trembled when Paul preached.

Festus, Another Governor who sent Paul Prisoner to Rome.

Cornelius, A Roman Centurion, who was converted to the Christian Religion by Peter.

Sergius Paulus, A Governor in Cyprus, who was converted by Paul.

SECT. VII. *Names of Prophets.*

MOSES, the Lawgiver of the Jews, and the greatest Prophet the World ever had till the Coming of Christ.

Samuel, the Prophet whom God called when he was a Child : He was also a Judge of Israel.

David, A King and a Prophet,

Elijah, The Prophet who was carried to Heaven in a Chariot of Fire.

Elisha, the Prophet who was mocked by the Children ; and a wild Bear tore them in Pieces.

Isaiah, The Prophet who spoke more than any other concerning CHRIST and the Gospel.

Jeremiah, The Prophet who foretold the Captivity of Israel in Babylon, and their Return.

Amos, The Herdsman who was made a Prophet.

Jonah, The Prophet who lay three Days and three Nights in the Belly of a Fish.

Daniel, The Prophet who was cast into the Lions' Den for praying to God, and was saved there.

Haggai and *Zechariah*, The Prophets, who encouraged the Jews in building the Temple.

Malachi, The last of the Prophets before the coming of CHRIST.

John the Baptist, The Prophet who was the Forerunner of CHRIST.

Prophets, in the Christian Church, were many : The most noted, besides the Apostles, was,

Agabus, Who foretold a general Famine, and Paul's being laid in Fetters at Jerusalem.

Note, Among the Apostles, Peter, John, and

and Paul foretel many Things to come, in their Writings, and may well be called *Prophets* ; but an *Apostle* is a higher Title.

SECT. VIII. *Names of the Priests.*

MELCHISEDEK, the King of Salem, and the Priest who blessed Abraham.

Jethro, A Priest, or Prince, of Midian, the Father-in-law of Moses, to whom he gave Council about the Government of the Israelites.

Aaron, The Brother of Moses, and the first High-Priest of Israel.

Nadab and **Abihu**, Two Priests, the Sons of Aaron, who were slain by Fire from Heaven, for offering Sacrifice with other Fire than God had appointed.

Phineas, A Grandson of Aaron, whose Zeal against Idolatry was greatly approved by God, and rewarded.

Eli, A high Priest and a Judge of Israel, who fell down and died for Grief, when he heard that the Ark of God was taken by the Philistines.

Abiathar, The High-Priest who was thrust out of his Office by Solomon for Treason.

Zadock, The High-Priest who anointed Solomon King.

Jehoiada, The High-Priest who turned Athaliah, a wicked woman, out of the Throne

Throne of Judah, and restored the Family of David.

Joshua or *Jeshua*, The High-Priest who assisted Zerubbabel in rebuilding the Temple of Jerusalem at the Return from Babylon.

Ezra, The Priest and Scribe who greatly promoted the Restoration of the Worship of God at the Return of the Jews.

Caiaphas, The High-Priest who condemned CHRIST upon the Pretence of Blasphemy.

SECT. IX. *The Twelve Apostles.*

SIMON PETER, the Apostle who denied CHRIST, but afterwards repented and wept bitterly.

Andrew, The Brother of Peter: They were both Fishermen.

John, The beloved Disciple who leaned on Jesus's Bosom at the last Supper.

James, the Greater, that is, the Elder; he was the Brother of John: These two were also Fishermen.

Philip, The Apostle who asked CHRIST to show them God the Father.

Bartholomew, Who is supposed to be the same with Nathanael.

Thomas, The Apostle who was hard to be persuaded that CHRIST was risen from the Dead.

Matthew,

Matthew, The Publican, or Taxgatherer, who is called *Levi* : He wrote the Gospel of Matthew.

James, the Lesser, or Younger, the Son of Alpheus or Cleophas : He is called the LORD'S Brother or Cousin.

Jude, The Brother of James the Lesser : He is named Lebbeus and Thaddeus.

Simon, Who is called *Zealotes*.

Judas Iscariot, Who betrayed his Master, and afterwards hanged himself.

Besides these twelve, there were two or three others, namely,

Matthias, Who was chosen by Lot in the Room of Judas Iscariot.

Paul, the Apostle of the Gentiles, who was called by CHRIST after he ascended to Heaven.

And **Barnabas**, who accompanied Paul in his Labours, is once called an Apostle. *Acts xiv. 14.*

SECT. X. *Names of remarkable Men, in the Old Testament.*

ADAM, the first Man that GOD made.

Cain, Adam's eldest Son, a wicked Man, who killed his Brother.

Abel, Adam's second Son, a righteous Man, whom Cain slew.

Enoch, The Man who walked with GOD, and was taken up to Heaven without dying.

Lazarus, The Man whom CHRIST raised when he had been dead four Days.

Barabbas, The Thief whom the Jews saved when they gave up CHRIST to be crucified.

Joseph of Arimathea, A rich Man, who buried CHRIST in his own Sepulchre.

Barnabas, A Man who sold his Land, and became a Preacher of the Gospel, and a Companion of Paul.

Ananias and Sapphira, A Man and his Wife, who were both struck dead for telling a Lie.

Gamaliel, A wise Man and a Teacher of the Jewish Law, who was Paul's Master.

Stephen, The first Man that was put to Death for CHRIST'S Sake.

Philip, One of the Deacons, and a Preacher of the Gospel.

Simon, called *Simon Magus*, A Sorcerer, or Conjuror, who thought to buy the Privilege of bestowing the Gift of the Holy Spirit, or divine Power, for Money.

Elymas, A wicked Man, a Sorcerer or Conjuror, who was struck blind for speaking against the Gospel.

Silas, or *Silvanus*, A Companion and Fellow-prisoner of Paul.

Timothy, A young Preacher of the Gospel who knew the Jewish Scriptures from his Youth.

Titus,

Titus, Another Preacher of the Gospel, under Paul's Direction.

Apollos, An eloquent Preacher of the Gospel.

Aquila and Priscilla, A Man and his Wife, who assisted the Ministers of CHRIST in spreading the Knowledge of the Gospel.

Philemon, A Friend of Paul, at whose House Paul had a Lodging.

Onesimus, A Servant of Philemon, who ran away from him to Rome, and was there converted by Paul.

SECT. XI. *Names of remarkable Women in the Old Testament.*

EVE, The first Woman, and Adam's Wife.

Hagar, Abraham's Maid, and Ishmael's Mother.

Sarah, Abraham's Wife, and Isaac's Mother.

Rebecca, Isaac's Wife, and the Mother of Jacob and Esau.

Deborah, The Prophetess who saved and judged Israel, and dwelt under a Palm-tree.

Hannah, Samuel's Mother, who prayed to God, and went away cheerful.

Abigail, A very courteous Woman, Widow of Nabal the Churl, and afterwards the Wife of David.

Bathsheba, First the Wife of Uriah, afterwards David's Wife and Solomon's Mother.

Queen of Sheba, She came from her own Land to Jerusalem, to see the Grandeur, and hear the Wisdom, of Solomon.

Athaliah, A wicked Woman, who killed the Royal Family of Judah, and set herself up for Queen when the King her Son was dead.

Jezebel, Ahab's Wife, and Queen of Israel, who killed the Prophets of God.

Esther, A Jewish Woman, and the Queen of Persia, who saved all the Jews from being murdered.

In the New Testament.

Herodias, Herod's Brother's Wife, whose Daughterso pleased Herod, by her Dancing, that at her Request he cut off John the Baptist's Head.

Mary Magdalen, or of *Magdala*, A rich Woman whom CHRIST cured of Madness, and who afterwards attended upon him, and ministered to him of her Substance.

Martha, The Woman who was cumbered too much in making a Feast for Christ.

Mary, The Sister of Martha, the Woman who chose the better Part (of the Evangelist) heard JESUS preach.

Dorcas,

Dorcas, or *Tabitha*, A Woman who made Clothes for the Poor, and who was raised from the Dead by Peter.

SECT. XII. *Names of Countries, Cities, Rivers, &c.*

In the Old Testament.

EDEN,* The Garden where God placed Adam and Eve.

Chaldea, Abraham's native Country, whence he came when God called him.

Canaan, The Land which God promised Abraham to give his Children.

Sodom and Gomorrah, Most wicked Cities, which God burnt with Fire and Brimstone from Heaven.

The Dead Sea, The Lake which arose when Sodom and Gomorrah were burnt and sunk under Water.

Bethel, † The Place where Jacob slept, and in his Dream saw the Angels of God ascending and descending.

Egypt, The Land where Joseph was sold for a Slave, and which he was afterwards made the Ruler of; and it was the Country where all the Israelites were afterwards made Slaves.

* A Word signifying *Delight*.

† A Word meaning *the House of God*.

The Red Sea, A great Sea that was dried up for the People of Israel to go through on Foot.

Sinai, The Hill whence God spake the Ten Commandments in Thunder and Lightning.

Pisgah, The Hill whence Moses saw the Promised Land, and died.

Jordan, A River that was made dry while the Israelites went over into Canaan.

Jericho, The first City which the Israelites took in Canaan, the Walls of which fell down at the Sound of the Trumpets of Rams' Horns.

Shiloh, The Place where the Tabernacle of God stood, some hundreds of Years after the Israelites came into Canaan.

The Great Sea, That which is now called the *Mediterranean*, or the *Levant*, which washes the western Shore of the Land of Canaan.

Philistia, A Country of Canaan, where many Giants dwelt, and a People which were very troublesome Enemies to Israel.

Jerusalem, The chief City of the Jews; it was also called the *Holy City*.

Tyre, The chief City of Merchandise in ancient Times, not far from the Country of the Jews.

Zion, The Hill at Jerusalem where David placed the Tabernacle of God.

Moriah,

remarkable Names in SCRIPTURE. 63

Moriah, The Hill where Abraham offered his Son Isaac, and on which Solomon built the Temple of God at Jerusalem.

Samaria, The City where many of the Kings of Israel kept their Court.

Lebanon, A Hill on which grew a Multitude of tall Cedars.

Assyria, A large Country north of Judæa, whose Kings carried the Israelites captive.

Babylon, The chief City in the World, and an Enemy to Israel.

Nineveh, The great City where Jonah prophesied, the Capital of Assyria.

Euphrates, A great River near Babylon.

In the New Testament.

Bethlehem, A Town in Judæa, where JESUS was born.

Judæa, The chief Part of the Country of the Jews.

Nazareth, A Town in Galilee, where JESUS was brought up.

Galilee, The meanest Part of the Country of the Jews, and farthest from Jerusalem.

The Sea of Tiberias, A Sea encompassed with Land in Galilee, in the Midst of the Towns of Capernaum, Chorazin, Bethsaida, &c. where CHRIST spent much Time with his Disciples, and which was sometimes

times called *the Sea of Galilee*, and sometimes *the Lake of Gennezareth*.

Calvary, or *Golgotha*, The Hill where CHRIST was nailed to the Cross.

Olivet, A Hill near Jerusalem, whence CHRIST ascended to Heaven.

Damascus, A City in Syria, whence Paul escaped by being let down from the Wall in a Basket, 2 Cor xi. 32—33. Acts ix. 23, &c.

Antioch, A City in Syria, where the Disciples were first called Christians, Acts xi. 26.

Rome, The City that ruled over the World, in our Saviour's Time, and since.

Greece, The Country of the greatest Learning among the Heathens.

Athens, A City in Greece, the chief in the World for Learning.

Corinth, A famous City in Greece, where CHRIST had many Converts.

Asia, A Country between Greece and Canaan, where there were many Christian Churches.

Lystra, A Town in Asia, where Paul healed a Cripple, and the People thought him to be a God.

Melita, The Island where Paul was saved in Shipwreck.

Patmos, The Place whither John was banished, and where he wrote the *Revelation*.

SECT.

SECT. XIII. *Names of Times and Things,
&c. remarkable.*

THE Ark of Noah, A great Vessel, or Kind of Ship, which GOD taught him to build, to save his Family and the living Creatures in the Flood.

Babel, The Tower which Men were building when GOD scattered them, by making them speak different Languages.

Manna, A Sort of Food like Seeds, which fell down from Heaven every Night, to maintain the Israelites forty Years in the Wilderness.

The Ark of the Covenant, A Chest of Wood, covered with Gold, wherein were kept the two Tables of the Law which GOD gave to Moses.

The Mercy-seat, The Golden Cover of the Ark.

Cherubs, The Figure of Creatures with Wings, to represent Angels.

The Altar of Incense, A Kind of solid Table made of Wood, and covered with Gold.

Incense, A Sort of Perfume burnt on the Altar of Incense, to make a sweet Smoke.

The Shew-Bread, Twelve Cakes set on a golden Table in the Tabernacle, fresh every Week.

The

The Altar of Burnt-offering, Was made of Wood covered with Brass, where the Sacrifice was burnt ; and the Fire, which came down from Heaven, was kept always burning there for holy Uses.

Sacrifices, Some were Offerings of Corn, or Wine, or Oil ; others were of living Creatures, Birds or Beasts ; some were designed to express Thankfulness for Mercies received, others to denote Sorrow for Omissions, Defects, Errors and Transgressions.

Laver, A large Vessel of Brass, containing a vast Quantity of Water, for the Priests to wash and purify themselves.

The Ephod, A short Vest, or Waistcoat without Sleeves, for the High-Priest ; on which was the Breast-Plate, with the Names of the Children of Israel.

Urim and Thummim,* Something on the Breast-Plate by which God gave Answers to the High-Priest when he inquired in doubtful Cases.

Mitre, A Peculiar Cap for the High-Priest.

Tabernacle, A moveable Building made of Boards and Curtains, in which the holy Things were kept, and where God was

* Two Words signifying *Light and Perfection*.

worshipped,

worshipped, before the Building of the Temple.

The Holy Place, The outer Part of the Tabernacle, where the common Priests went to burn Incense daily. There stood the Golden Candlestick, the Table of Shew-bread, and the Altar of Incense.

Most Holy Place, or Holy of Holies, The inner Part of the Tabernacle, where the Ark stood, and into which only the High Priest entered, and that but once a Year.

The Veil, A Curtain which divided the Holy Place from the most Holy.

Court of the Tabernacle, A large Court round about the Tabernacle, inclosed with a Row of Pillars and Curtains on the four Sides: There stood the Altar of Burnt-offering and the Laver.

Sabbath-day, Every seventh Day, appointed, to the Jews, as a Day of Rest from worldly Business.

Sabbatical Year, Every seventh Year, when the Land was neither ploughed nor sowed.

Pass-over, A Feast upon a Lamb which had been sacrificed: it was appointed yearly in Remembrance of God's *passing over* the Families of Israel, when he destroyed all the First-born of Egypt.

Pentecost,

Pentecost, A Feast kept in Remembrance of the giving of the Law, at Mount Sinai, and also in Thanksgiving at the Beginning of Wheat-harvest every Year.

Feast of Tabernacles, A Feast kept towards the End of the Year, during which the Jews dwelt in Booths made of Boughs of Trees, to keep in Remembrance their dwelling in Booths, or Tents, in the Wilderness.

Jubilee, One Year in fifty, when the Debtors and Servants were all released.

The Temple, A glorious Building, first raised by King Solomon for the Worship of God.

Sanctuary, The Tabernacle, or the Temple.

Feast of Purim, A Feast appointed for giving Thanks to God for the Deliverance of the Jews from a general Massacre, in their Captivity, by the Intercession of Queen Esther.

Feast of the Dedication, Kept in Remembrance of the Building, or Restoration, of the Temple, and Dedication of it to God.

Synagogues, Places built in several Parts of the Land of Canaan, and in other Countries, for the Jews to meet in, and worship God.

Philacteries, Slips of Parchment with some Sentence of the Law written thereon, and

and worn on the Garments of the Jews,
Matt. xxiii. 5.

Church, A larger, or lesser, Collection of People, who profess the true Religion; as the Church of the Jews of old, *Acts* vii. 38. *Matt.* xviii. 17. The Christian Church, *Matt.* xvi. 18. *Eph.* v. 24. The Churches of Asia, *Rev.* i. 11. The Church in Philemon's House, *Philem.* 2. No particular Building, but those who meet, in any Building whatever, for religious Worship and Instruction.

Lord's Day, *Rev.* i. 10. The first Day of the Week, whereon CHRIST rose from the Dead, and which was appointed for public Worship among Christians.

Baptism, Washing with Water, in Token of Entrance into the Christian Church.

The Lord's Supper, Eating Bread and drinking Wine in the Church, in Remembrance of the Death of CHRIST.

SECT. XIV. *Hebrew or Syriac Words, &c.
used in the New Testament.*

R A C A, A lesser Term of Reproach, meaning a vain or worthless Fellow; whereas the Word *Fool* signified a vile wicked Fellow, *Matt.* v. 22.

Rabbi, A Title of Honour, signifying Master, given to the Jewish Doctors, or Teachers of the Law. *Abba*

Abba, signifies Father.

Corban, A Gift dedicated to GOD.

Anathema Maranatha, Accursed till the LORD come.

The Lord of Sabaoth, The LORD of HOSTS.

Hallelujah, A Song of Praise to GOD.

Hosanna, The Song of Salvation to CHRIST.

Amen, A hearty Consent to what is said, or a Wish that it may be so as is desired.

SECT. XV. *The Names of several of the Books of Scripture.*

Note, The first five Books are generally thought to have been written by MOSES,

GENESIS, An Account of the Beginning of all Things, the Creation of the World, the Generations of Adam and Noah, and the Family of Abraham,

Exodus, An Account of the Israelites going out of Egypt, and the giving of the Law, and the building of the Tabernacle.

Leviticus, The Account of Sacrifices and other holy Things to be performed by the Family of Levi.

Numbers, The Register and Ranks and of the Tribes of Israel, with an Account

count of some Events that fell out in their Travels.

Deuteronomy, A Repetition of the Law, and of many other Things in the former Books of Moses.

Chronicles, An Account of the Generations of Men from the Beginning of the World, but chiefly of the Kings of Judah and Israel.

Psalms, Holy Songs, chiefly written by David.

Proverbs, The wise Sayings of Solomon.

Ecclesiastes, The Preacher, the Reflections of Solomon after his Sins.

The Prophecies, The Writings of the several Prophets.

The Gospels of Matthew Mark, Luke, and John, The History of the Life and Doctrine, Death and Resurrection of CHRIST, written by those Men.

The Acts of the Apostles, The History of what was done by the Apostles, chiefly Peter and Paul.

The Epistles, Letters written by the Apostles to the Churches of Christians, or to single Persons.

The Revelation, The Visions of the Apostle John, relating to the Church of CHRIST in following Ages, even to the End of the World.

Note,

Note, The Names of the rest of the Books of Scripture are borrowed chiefly from the Name either of the Person who wrote them, as the Prophecies of *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and the lesser *Prophets*, the Epistles of *Peter*, *John*, *James*, and *Jude*; or of the Persons whose History is related in them, as *Joshua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Esther*, *Job*, &c.; or of the Persons for whom they were written, as the Epistles to the *Romans*, the *Galatians*, to *Timothy*, *Titus*, &c. But the Occasion of writing the Prophecies and Epistles, as well as the Things contained in them, are so particular and so various, that Children can never be acquainted with them all; and there are many which are above the Reach of their Understanding.

T H E E N D.

Printed by E. Hemsted, Great New Street,
Fetter Lane.

A
SERIOUS ADDRESS
TO
MASTERS OF FAMILIES;
WITH
FORMS
OF
FAMILY-PRAYER.

By JOSEPH PRIESTLEY, LL.D. F.R.S.

THE THIRD EDITION.

*If ye, being evil, know how to give good gifts unto your children,
how much more shall your Father who is in Heaven give
good things to them that ask him.*

J E S U S.

London :

Printed for J. JOHNSON, N^o 72, St. Paul's Church-Yard.

1794.

[Price ONE SHILLING.]

1. Home and home life,
2. Prayer-books, Family.

THE
P R E F A C E.

THE great end of religion is a good life, and the highest happiness of man in consequence of it. Christ came to bless us in turning us away from our iniquities, and to purify to himself a peculiar people zealous of good works. The connection between virtue and happiness is evident. Without the due government of our passions, and of our conduct, we can neither be truly happy in this life, nor in that which is to come. If, therefore, we be wise for ourselves, and be christians in deed, and in truth, and not in name only, we shall cease to

do evil and learn to do well. We shall be careful to discharge the proper duty of every station in which it shall please Divine Providence to place us. And if we have any concern for the welfare of others, we shall diligently exhort one another daily, while it is called to-day, lest any of us be hardened by the deceitfulness of sin. We shall, as the apostle directs us, consider one another, to provoke unto love and to good works.

This is the truest friendship, and it was in order to fulfil this duty, of *a friend*, as well as of *a minister*, that the following address was drawn up; at first, for the use of one particular congregation, and afterwards made more public. Happy will the author think himself if it at all contribute to make ever so few persons more attentive to their duty, in so important a relation, on which the virtue and happiness of others, as well as of ourselves, so much depend.

That

That other persons may have an opportunity of exercising the same kind of benevolence, the address is purposely short, and the forms of prayer subjoined to it few. By this means the price will not be considerable, and more persons may be induced to buy it, and give it to poor families, where there may be a prospect of its being useful.

The two first prayers are very short, plain, and general, being intended for common and daily use. The third is the composition of my worthy friend the Rev. Mr. Turner of Wakefield. I think it excellent for a rich variety of sentiment, and for propriety and force of expression. It is considerably longer than either of the others, and therefore will, perhaps, be thought more proper for Sundays, when families have leisure for longer exercises of devotion. The forms for *particular occasions* may be used along with any of them, at the discretion of the person who conducts the service.

To those persons who can afford to purchase books, I would recommend other *sets of family prayers*, containing a greater variety of forms, out of which they may be more likely to select such as particularly suit their own circumstances and turn of thinking. A sufficient variety will be found in those composed by Mr. Bourn, Mr. May, Dr. Leland, and other ministers in Dublin, and especially a set lately published by the Rev. Mr. Enfield of Warrington.

It seems to me, that there is a great want of books of practical religion, free from superstitious notions, and recommending no superstitious practices. I earnestly wish that ingenious and pious persons would attend to this circumstance. They cannot employ their talents to better purpose than by enforcing, like our Saviour, the practice of genuine ~~virtue~~ and piety, and, at the same time, that unnatural gloom and horror,

horror, which weak or wicked men have thrown over those things, which, though truly serious, are in themselves so chearful and engaging. Treatises on these important subjects, respecting the supreme happiness of man, both in the present and future world, could not fail to be acceptable and useful.

Had we ever so many books of this kind, there would always be sufficient reason for publishing more. Old books will be neglected, and new ones, with no other recommendation but that of being new, will be bought and read. Besides, while every mode of false religion is continually presented to us in some new form or modification, should not their effects be counteracted by the exhibition of truth and virtue, in all the variety of dress they will naturally and easily admit of?

N. B. In those occasional forms in this work in which particular persons are referred to, it will be easy for the person who reads them to change the words servant, he, him, or his, into servants, she, or her, they, their, or them, as the occasion may require; and they are printed in Italics, to make them the more easily distinguished, and; thereby, less liable to occasion any embarrassment to the reader.

A

SERIOUS ADDRESS

TO

MASTERS OF FAMILIES.

My Christian Brethren,

I Take the liberty to address you at this time, under the respectable character of masters and heads of families; hoping that some good may be done by informing those who are ignorant, and exhorting those who are negligent, in the discharge of the important duties of that relation; and that no offence will be taken by those who are not unattentive to them, if they be hereby reminded of their obligations.

Every family is a little society within itself, and has a system of government peculiar to itself, the laws and regulations of which are wholly in your own power. This is an authority which is, in its own nature (as far as the laws of our country

permit it to extend) more absolute than that of any civil government in the world can possibly be; and in the administration of it you are accountable to none but to God, and your own consciences.

Be sensible, then, of the importance of your character and station, and be solicitous to fulfil the proper duty of it. And as the only true guide to discover what the duty of your station is, consider what *good* you are capable of doing in it, and what are the most probable means of producing this good. For a *power* of doing good, and an *obligation* to do it are, in the eye of reason and religion, of exactly the same extent, and it cannot be conceived to be otherwise, under the moral government of God, who has given us all our powers for that, and no other purpose.

I think not, my brethren, that you have discharged your duty to your children and servants, when you have behaved towards them, and made provision for them in such a manner as law, or equity (as it is commonly understood) requires of you. There are transgressions and neglects of duty, of which human judicatories can take no cognizance,

nizance, and duties of indispensable obligation in the sight of God. Nay, these duties are of more importance, with respect to happiness, and therefore of more indispensable obligation, than many of those of which men do take cognizance.

Yourselves, and the members of your families, have not only bodies, which must be supplied with food and raiment, and other conveniencies of this mortal life; but you have immortal souls, which must be happy or miserable after death; and the discipline by which we are formed to that temper, and trained to that conduct, which will ensure everlasting happiness, is exercised to the most advantage in family relations. The influence of a master of a family, in this respect, is of far more importance than that of a minister or magistrate. Your children and servants are always under your eye. You see all their behaviour; and therefore may, in general, check whatever is wrong and vicious in both, before it be fixed into a habit.

With respect to your children, nature has given you an uncontrolled authority over them, at a time when their minds are ex-

ceedingly pliable; so that it is in your power, almost, to mold them as you please. By all means then improve this advantage, which nature, and the God of nature gives you, to the best of purposes. Be particularly attentive to every step that may lead to a moral habit. Teach them betimes their duty to God, and to their fellow creatures. Inspire them with an abhorrence of profane swearing, lying, and stealing. Encourage whatever you see, that is gentle, tender, and compassionate in their nature; and check every thing that may lead to cruelty, malice, and revenge.

This, in general, is no difficult, but an easy and pleasant task, when your children are young, and their minds apt to receive new impressions. It requires, indeed, an uniform and steady conduct; and sometimes a considerable degree of severity may be necessary; but consider, that if your authority be once lost, your child may be undone. If you indulge or neglect your children, till bad habits are formed, there will be a time when it will be too late to do them any real service, though you may earnestly wish to do it; and Divine Providence is often
awefully

unwisely just, in permitting wicked children to be a curse to their criminally indulgent parents.

Indeed no pains you can take can absolutely insure success; for notwithstanding (to allude to our Saviour's parable) you may sow good seed, an enemy may sow tares. Your children are subject to a variety of influences, of which no person, and more especially a man of business, can be sufficiently apprized; and the foundation you have been laying for their virtue and happiness may be secretly undermined. But by proper attention, and the usual blessing of God upon your good endeavours, this evil may, generally, be prevented. Solomon says, *Train up a child in the way he should go, and when he is old he will not depart from it.*

But supposing the worst that can happen, there is a great difference with respect to the peace of your own minds, between seeing your children turn out corrupt and vicious, notwithstanding your best and most vigilant endeavours; and the same thing happening in consequence of your manifest neglect. In the former case, you are disappointed indeed, and greatly disappointed;
but

but still you have the satisfaction to think that you have done your duty, and that you could do no more. In the latter case, nothing can alleviate your distress. If you have a just sense of things, such an event, brought on in such a manner, must bring your grey hairs with sorrow to the grave.

The virtuous and religious education of your children, besides being the best method of providing for the peace and comfort of your own future lives, and the most important service you can do for your beloved offspring, is a duty which you owe to *God*, the father of their spirits, who hath, as it were, committed them to your care for their improvement; and, likewise, a debt you owe to *society*, and the civil government under which you live, to the good laws, and wise administration of which you owe the peace and security of your lives. If your children be well educated, they will be an honour and an advantage to your country; but except they be well principled, and have acquired good moral habits, they may prove the greatest pests to society; and it might

have been better for the world, if they, or their parents had never been born.

Think not, my brethren, that you have discharged your duty to your SERVANTS, when you have fulfilled the legal contracts you have entered into with them. The authority and influence which all masters have over servants, and especially domestic servants, as they give you a *power* of doing more, do, therefore, according to the general rule above laid down, include an *obligation* to do more. Be attentive, therefore, to check any irregularities you may see your servants running into. Allow of no methods of spending their time that are likely to lead them into bad company, and make them contract bad habits. Take proper opportunities of discoursing with them about their moral conduct, and the consequences of it. See that they attend some place of divine worship. If they can read, put good books into their hands, and let them want no means of improvement, in any kind of knowledge proper for their station, that you can conveniently procure them.

When your servants see you thus attentive to them, and that you have their interest,

est, their best interest, at heart, it is more probable that they will have your interest at heart, and serve you with more attachment and fidelity. The growing complaint, that servants have no care of their masters interests, may have a variety of causes; but it appears to me, that one of them is the little attention that masters pay to the interest, the morals, and the religious instruction of their servants. This last part of the duty of masters is much easier to discharge, when the servants are of the same religious persuasion with themselves. When the case is otherwise, servants who are at an age to judge for themselves, will less bear to be advised in any thing that has the least relation to religion. However, in this case, a great part of the duty above-mentioned may be discharged with the utmost strictness, without seeming to impose, in the least, in matters of religion.

I would observe in this place, that masters of families have many opportunities of making useful reflections upon *particular occurrences*, and that they ought carefully to improve them; in order to give young persons and servants a turn for thinking and reflecting

reflecting themselves. In this manner the probity, good character, and success of some, and the profligacy, infamy, and ruin of others, of their neighbours and acquaintance, may be turned to good account. Moral instructions, thus exemplified, have a double force upon the mind. Also, by attending to particular events, an habitual regard to God, both in gratitude for his mercies, and a fear of his judgments, may be most advantageously inculcated. In consequence of frequent reflections of this kind, persons may be taught to see the hand of God in every thing they observe or hear of, and so come to have *his fear at all times before their eyes*; and this great principle cannot fail to operate as a powerful motive to virtue, and a most effectual restraint against vice and wickedness.

In order to make your duty to your children and servants the easier, and more effectual, be careful, in the first place, to set them *a good example*. Let the strictest sobriety accompany your cheerfulness and good humour. Let condescension go hand in hand with authority. Let integrity, and the strictest honour, appear in all your dealings.

ings between man and man; and let it be seen, that you make conscience of doing your duty to God, your father and master in heaven, at the same time that you require the duty of your children and servants to you, as their father and master on earth. This duty of *example* alone is more than a thousand exhortations. These can only be repeated occasionally, whereas the other is seen, and has influence every day, and every hour of the day. This cannot fail to have the happiest effect upon a family, and operate equally to your benefit, and that of all who are under your care.

Besides this principal article, of good example, I shall only recommend to your attention two things, which have so good an effect with respect to the religious instruction, and improvement of your children and servants, in every thing that is virtuous and good, that I do not scruple to call them two important branches of family duty.

The first is CATECHISING; but as I have urged this in the preface to my small *Catechism*, I shall say nothing about it here.

The second is FAMILY-PRAYER, which, I am afraid, is growing into neglect with some

Some of the politer part of this age, who have seen or heard so much of the appearance of religion in former times, that they seem ashamed to leave any trace by which it might be known, to their most intimate acquaintance, that they have any religion at all.

I do not pretend to produce any express scripture authority for the observance of this duty. One of the excellencies of our religion consists in the small number of its positive institutions. The observance of the *Lord's day*, for the purpose of religious worship, cannot be directly proved from the New Testament, but the moral and devotional tendency of the christian religion is evident; and therefore we ought, of ourselves, to adopt those customs, which, without being superstitious, do really tend to promote the purposes of virtue and devotion in our own minds, and the minds of others. And, in this rational view of things, the observance of family prayer seems to want no other recommendation.

“ This practice,” says the excellent Archbishop Tillotson, “ is so necessary to keep
“ alive, and maintain a sense of God and
“ religion

“ religion on the minds of men, that where
“ it is neglected, I cannot see how any
“ family can, in reason, be deemed a fa-
“ mily of christians, or indeed to have
“ any religion at all.” I do not join in all
the severity of this censure, but I think there
is the greatest reason in the remark which
introduces it.

In a multiplicity of worldly affairs, we are
certainly too apt to forget God, and the *one*
great business on which we are sent into this
world; but we cannot help being reminded
of it, if it be our custom to assemble in fa-
milies every day, to read some useful por-
tion of scripture, and to join in an act of ra-
tional devotion, expressing the sense we have
of our dependence upon God, our maker
and benefactor, our reliance upon his mer-
cy, our confidence in his providence, and
our resignation to his will, in all the events
of this transitory life, in which we are to
be trained up for a better life after death.

This practice, my brethen, will naturally
prevent much of the irregularity into which
we are apt to be betrayed by the impetuosity
of our passions. By this means we may
have the fear of God always before our eyes,
and

and walk with God all the day long. By this means we may go through the business of the day with greater pleasure, in humble expectation that, while we thus acknowledge God in all our ways, he will direct our paths, and make every thing that befalls us subservient to our real good. And, lastly, your children and servants, seeing you regular and devout in the performance of this duty, cannot fail to conceive a greater reverence for religion ; and by this means its sanctions, and the obligations of virtue in general, will have a stronger influence over them as long as they live. I may add, that you yourselves will appear more respectable in their esteem, and your authority will have greater weight on that account.

Every family is so much a separate and independent society, that no argument can be produced for *public worship* of any kind, that will not even more strongly enforce *family worship*. The connection between members of the same family is closer, and more intimate, than the connection between the members of the same political society, and the subjects of the same civil government. They are naturally more united both in int-

rest and affection. A family, therefore, being so much one person, the obligation to family worship approaches to the obligation of private devotion. Moreover, the members of the same family, having such intimate intercourse, and so many things in common, have, consequently, many relative and reciprocal duties; and the sense and obligation of all these must be greatly strengthened by joint prayer.

The difficulties attending the performance of this duty, appear to me to be such as might easily be surmounted, by men who are not altogether destitute of firmness of mind, and whose conduct in life would be no reproach to the forms of rational devotion. The service itself, when conducted with propriety, is a decent, and becoming thing, nor does it need to take up much time. Long prayers, we know, were particularly objected to by our Lord himself; and in all cases, the benefit of the exercise must be derived from the propriety, and the fervour of our devotions, and not from the length of them. If it be inconvenient for the family to assemble for this purpose *twice* every day, particularly in the morning, let it be done in the evening,
after

after the business of the day is over. To avoid ostentation, which is so hateful in religion, it may be deferred till any company that do not spend the night in the family be gone home; or if it be omitted occasionally, still let it be done whenever nothing extraordinary prevents it, and when the family can be alone. The real good effect of family devotion will not be sensibly lessened by those omissions and interruptions, which are either casual, or are evidently made to avoid the appearance of ostentation.

After all, I do not expect that I shall be able to recommend this duty to those who give into the gaities of this luxurious and dissipated age. It will not suit with a master of a family being much from home, with his generally keeping bad hours, and much less bad and rakish company. It is a serious thing, but it ought to be remembered, that we come into the world upon very serious business, and must give a serious account of the manner in which we acquit ourselves in it.

Religion, my brethren, is the great business of our lives. Our abode in this world is short and precarious. In the beautiful
and

and expressive language of the scriptures, *We have here no continuing city, and are only strangers and pilgrims on the earth; but we are to be some where else for ever, and our happiness or misery in a future and unknown state of being depends upon our behaviour here.* In this situation, it is certainly our wisdom, *in this our day, to mind the things that relate to our everlasting peace and welfare, before they are for ever hid from our eyes.* If you be laughed at for the appearance of decent and rational devotion, consider who they are that ridicule you on this account, and of how short continuance, and of what little moment, is the *laught' of fools.* The beginning of any new, though laudable practice, may require some degree of courage; but the exertion of that courage is virtue, and it is glorious for a man to be singular in that which is good.

According to the maxims of the present age, it is possible, that even for the common decencies of religion, you may be censured by some, as precise, and righteous over much; and you may pass for men of no spirit or taste; but consider the time is coming, when many of our present notions and
maxims

maxims will vanish like a dream; when he only will be accounted a man of true spirit, to have acquired a just sense of honour, and to have formed himself to a just method of thinking and acting, who has had the resolution to subdue his passions, who has had the fortitude to resist the solicitations of bad company, and the steadiness to act a wise, moderate, and virtuous part through life; whereas he who has suffered his vain mind to be carried away by the current maxims of a licentious age, who has suffered himself to be seduced by the artifices of his vicious and profligate companions, who could not stand the shock of ridicule and reproach, but has been laughed and bantered out of his virtue, will be ranked among the meanest, the most abject, and contemptible of all wretches. And this day, which will try every man's work what it is, and shew who have acted the truly sensible, wise, and spirited part, is not far off; for after *death* comes the *judgment*; and what is our *life*, it is even *as a vapour, which appears for a little time, and then vanishes away*.

I shall close this address with a few passages selected from various parts of the scrip-

res, expressing the duties of masters with respect to their families.

Gen. xviii. 19. *I know him (says God, concerning Abraham) that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.*

Deut. vi. 6, 7. *And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

Joshua xxiv. 15. *As for me, and my house (saith Joshua) we will serve the Lord.*

Psalms ci. 2, &c. *I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart. Mine eyes shall be upon the faithful of the land, that they may dwell with me. He that walketh in a perfect way he shall serve me. He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight.*

Job

Job xxxi. 13—15. If I did despise the cause of my man-servant or of my maid-servant, when they contended with me. What then shall I do when God riseth up; and when he visiteth, what shall I answer him? Did not he that made me in the womb, make him; and did not one fashion us in the womb?

Coloss. iv. 1.—Eph. vi. 9. Masters give unto your servants that which is just and equal, knowing that ye also have a master in heaven, and there is no respect of persons with him.

Prov. xxii. 6.—xiii. 24. Train up a child in the way he should go, and when he is old he will not depart from it. He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes.

Eph. vi. 4. Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

To assist you in the proper conduct of family prayer, I shall subjoin a few forms composed for that purpose, with the addition of *shorter forms* for some particular occa-

sions, which may be introduced when they are found to be expedient.

As it will seldom be convenient to read more than one chapter at once on these occasions, I would advise, that, in general, choice be made of the *four gospels*, the *book of Acts*, and the *practical parts of the apostolical epistles*. These contain what is most fundamental and useful in christian knowledge, and in them the great duties of the christian life are inculcated with clearness and energy. Several of the *Psalms* may also be read with peculiar advantage at these devotional exercises.

P R A Y E R S

FOR

F A M I L I E S.



The FIRST PRAYER.

ALmighty and most merciful God, we thy dependent creatures present ourselves before thee, under a deep sense of our manifold obligations to thee, as our maker, preserver, and benefactor. Thou art he who hast made us, and not we ourselves. We are the workmanship of thine hands, what thine own fingers have framed; and we are curiously and wonderfully made, every

B 3. part

part of our bodies bearing evident marks of thine infinite wisdom and goodness. More especially do we rejoice in the rank which thou hast been pleased that we should hold in thy creation, as rational and immortal beings, and thank thee for those powers whereby we are capable of attaining to the knowledge of thee our God, and of understanding and doing thy holy will.

We thank thee for all thy goodness to us in this life, and that the earth, which thou hast given us to inhabit, is so full of the riches of thy goodness. We thank thee for the bread that we eat, for the raiment with which we are clothed, for the blessings of society and friendship, and for every thing that contributes to make our situation in this world comfortable and happy. But, above all, do we thank thee for the

the revelation of thy will to mankind, in order to recover men from that state of vice and misery into which they were fallen, and for the gracious promises thou hast made us, by thy son Jesus Christ, of the free forgiveness of all our sins, of a resurrection from the dead, and a life of immortal happiness in a future state, if we repent of what we have done amiss, and endeavour to live according to the precepts of his gospel.

We are sensible that in many things we have all broken thy holy and righteous laws, so as justly to have incurred thy displeasure; but do thou, we humbly intreat thee, according to thy abundant mercy declared to mankind in the gospel of thy son, blot out all our transgressions, and receive us into thy divine favour; and may we be enabled, from the motives of

THE VERBS

... walk more cir-
... before
...

... the Lord our
... and our
... others
... do to
... thing the right-
... in the pre-
...

... and cheerful endeavors
... and in pre-
... of evidence
... that we be
... gracious en-
... our eyes up-

goodness in the land of the living, when we shall have fought the good fight of faith, and finished our christian course with joy, an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

[In this place may any of the occasional forms be introduced.]

Hear us, Almighty God, in these our requests, as the disciples of thy son Christ Jesus, through whom to thee, O Father, be glory for ever.
Amen.

THE SECOND PRAYER.

ALMIGHTY God and heavenly Father, we adore thee as the greatest and best of all beings, intitled to the highest reverence, love, and confidence of all thy rational

B 5

creatures.

creatures. Thou art the maker and preserver of all things. Thou spakest and it was done, thou commandedst and all things stood fast, and they still continue according to thy first wise appointment, for all are thy servants. As thou hast made all things, so thou hast abundantly provided for the supply of all the wants of thy creatures. They all have their eyes up unto thee, and thou openest thine hand, and satisfiest the desire of every living thing.

We also have largely shared thy bounty; yet, with shame and confusion of face, we acknowledge, that the God in whose hand our breath is, and whose are all our ways, have we not glorified. In many things we offend all. Shouldest thou be strict to mark iniquity, O Lord, who could stand! But it is our happiness to have

to do with a God who is merciful and gracious, long suffering, abundant in mercy, and goodness, and truth; who is not willing that any should perish, but had rather that all should repent and live.

Being encouraged, in the gospel of thy son Jesus Christ, to expect the free forgiveness of all our sins, upon our sincere repentance, we would resolve, that wherein we are now convinced we have hitherto done amiss, we will, for the future, do so no more, and endeavour to walk in all the commandments of God blameless. Do thou assist us to fulfil these our resolutions; and lest the cares of this world should overpower the good motions of our minds, may we ever have present to our thoughts the most important motives to a virtuous life and conversation. In a more especial

manner, may we live under a strong sense of thine universal presence; and while we consider that thine eyes are in every place, beholding both the evil and the good; that thou knowest even the thoughts of our hearts (for that all things are naked and open to the eyes of him with whom we have to do) and that, as thou now seest in secret, thou wilt one day reward openly, may we keep the strictest watch over our thoughts, our words, and our actions; and may no temptation seduce us from the path of our known duty.

Professing ourselves to be the disciples of Christ, may we make his instructions the rule of our lives, and carefully copy after his great example; that we, like him, may be holy, harmless, and undefiled, intent upon fulfilling the will of him who sends

us

us into this world, and finishing his work; and maintaining a perfect resignation to thy righteous will in all the events of life. Being christians, may we consider that, like our Lord and Master, we are not of this world. May we, therefore, as strangers and pilgrims on earth, be endeavouring to raise our affections from all things here below, that we may have our treasure in heaven, from whence also we look for a favour, the Lord Jesus Christ, who shall change these our mortal bodies, and fashion them like to his own glorified body, in that day when corruption shall put on incorruption, and this mortal be swallowed up of immortality. Animated by this glorious hope, set before us in the gospel of thy son, may it be our daily endeavour to abstain from all the corruptions of this world, and to cultivate that holiness of heart and life,

PRAYERS

without which no man can see
the Lord.

[In this place may any of the occasional forms be introduced.]

These our petitions we humbly offer
up to thee as the disciples of thy
Jesus Christ, who has taught us
when we pray to say,

*Our Father, who art in heaven, hal-
luded be thy name. Thy kingdom come.
Thy will be done on earth, as it is in
heaven. Give us this day our daily
bread. Forgive us our trespasses as
thou forgive them that trespass against
us; and lead us not into temptation, but
deliver us from evil: for thine is the
kingdom, and the power, and the glory,
for ever and ever. Amen.*

The

The THIRD PRAYER.

Almighty God, and most merciful father! the maker, preserver, and governor of all things; who neglectest nothing that thou hast made. In thy hand is the life of every living thing, and the breath of all mankind. Thou givest food unto all flesh; and we observe, with admiration, the suitable provision thou hast made for the support and comfort of all thy wanting creatures.

We desire to be, at all times, very sensible of, and to rejoice in our own state of dependance on thee; for we also are the work of thy hands, and under the care of thy providence. May we never fail to glorify thee, in
whose

PRAYERS

and our life and breath are,
are all our ways.

ply impressed with this con-
t, we desire to unite in grate-
acknowledgments of thy mani-
and great benefits to us. We
thee for the gift, and prefer-
n of life; for the wonderful and
ul frame of our bodies, for the
excellence and soundness of the ca-
pacities of our minds, for that mea-
sure of health which thy good pro-
vidence continueth to us, and for
the many comforts which flow from
thence. We thank thee for a daily
supply of many things needful for
our support and conducive to our de-
light.

We gratefully acknowledge the
kindness of thy providence in all the
comforts and services we derive from
society,

society, neighbourhood, and friendship; for the daily endearments of relative affections, and the good offices resulting from our domestic connections one with another; and also for the security to our persons and properties, together with the other manifold and great advantages we enjoy by means of our situation in this land of religious and civil liberty, and of the protection of the equitable constitution and good government under which we live. Surely, the lines are fallen to us in pleasant places, and we have a goodly heritage. Blessed be the Lord, who hath shewn us so largely of his goodness in the land of the living.

But, above all, would we praise thee, with our whole hearts, for thy great mercy manifested to mankind by thy son Christ Jesus; whom
thou

thou hast given, that whosoever believeth in him should not perish, but have everlasting life. We thank thee for the heavenly instructions, the holy precepts, and the exceeding great and precious promises delivered to us in the gospel. We thank thee for the benefits of our Lord's excellent and persuasive doctrines; his amiable and perfect pattern; his plain and profitable institutions, his exemplary obedience, even unto death; his glorious resurrection, which is a pattern and assurance of that resurrection which he hath promised to us; and for his triumphant ascension, now to appear in the presence of God for us. Having such an high priest over the house of God, we would at all times draw near to thee, our Father in heaven, with pure hearts, in full assurance of faith; believing that thou art a bountiful rewarder of all them that diligently seek thee.

May

May it be the earnest desire of our hearts, and our continual endeavour, to walk worthy of the holy vocation wherewith we are called, as the children of thee, our God and Father, and the disciples of thy holy and beloved Son Christ Jesus. To which end dispose us diligently to read and consider, and enable us to understand the word of thy truth, especially, the gospel of our Lord Jesus. May we receive the good seed of thy heavenly word in the love of it, cherish it in good and honest hearts, and bring forth the proper fruits of it in all holy dispositions, and a sober, righteous and godly conversation.

Incline us to reverence and love thee above all things; to maintain a continual regard to thine authority and inspection over us; to rejoice in our dependance on thy government;
to

to be satisfied with thy disposals, thankful for thy mercies, patient under thy corrections, confiding in thy promises, that all things shall work together for good to them that love thee. In all the events and employments of life may we set thee, the Lord, always before us; making thy perfections our confidence, thy precepts our counsellors, thy promises the rejoicing of our hearts, and the hope of thine acceptance, and of glory, honour and immortality in thy heavenly kingdom, our animating motives to a patient continuance in all well-doing. And, O! that there may be such an heart in us, that we may fear thee, and keep all thy commandments always, that it may be well with us.

Assist us to cherish all kind and good affections towards all men; and to suppress

suppress and root out of our hearts all bitterness, envy, hatred, malice and all uncharitableness. Enable us to maintain, at all times, truth in our words, sincerity in our professions, faithfulness to our engagements, and integrity and righteousness in all our dealings. Whatsoever we would that men should do unto us, may we do even so unto them, in serious expectation of thy righteous judgment, wherein there will be no respect of persons.

Animate us with a spirit of unconfined love and good-will, that we may be ready to do good and to communicate, as we have ability and opportunity, to whomsoever we can serve or oblige. Especially may we never fail in sincere gratitude to our friends and benefactors; and as we hope, that thou, our most merciful father,

father, wilt forgive us our sins, if we be penitent, may we also, from the heart, forgive those who have offended, or injured us, when they turn to us; in the mean time guarding against malice, and forbearing revenge. May we be always ready to perform with cheerfulness all good offices towards our neighbours and acquaintance; and, if it please thee, make us instruments of thy gracious providence for real benefits to those among whom we dwell.

We farther beseech thee, O most pure and holy God, the father of our spirits, to enable us to purify ourselves from all filthiness of flesh and spirit, and to perfect holiness in thy fear. May we continually preserve a due government over our affections and passions, be watchful against all pride, vain-glory and hypocrisy, and
suppress

suppress all foolish opinions and hurtful lusts. May we regulate our spirits by humility and meekness, keep our bodies in purity and temperance, and use the good things of this world as not abusing them; but so, as that we may give a good account of them to our own reflections, and to the final judge. May we be prudent and circumspect in our conduct, contented in our lot, industrious in our callings, and both in our present and every future station of life, maintain consciences void of offence towards God and towards man; that we may adorn the doctrine of God our Saviour in all things.

May we at all times consider seriously, and feel the powerful influences of the prospects set before us by the gospel of thy son Jesus. Firmly persuaded of the truth of all thy promises delivered
by

PRAYERS

by him, may we behave as pilgrims and strangers upon earth, where we have no continuing city; but seek for a better country, even an heavenly one, a city which hath foundations, whose builder and maker is God. May the supreme desires of our hearts, and our unwearied endeavours, concur with the methods of thy providence and grace, to complete our meetness for the inheritance prepared for us.

Finally, O thou father of all the families upon earth, we commit ourselves unto thee in our domestic capacity and family relations. Be thou the guardian of our common interests; bestow upon us all needful supplies and blessings, and protect us from real evil. Assist us all to discharge the duties we severally owe one to another, as the servants of God

our common master in heaven. With kind affections one towards another may we mutually share in prosperity and adversity, and be helpful one to another in every temporal and eternal interest. May we live in love and peace, and may the God of love and peace dwell with us ; and, in the end, make us all sharers in eternal life and happiness, through our Lord Jesus Christ.

Now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy ; to the only wise God, our Saviour, be glory and majesty, dominion and power, now and ever. *Amen.*

F O R M S

FOR

PARTICULAR OCCASIONS,

*To be used at the Discretion of the
Person who conducts the Service.*

1. To be used in the Morning.

WE thank thee, heavenly father,
for thy care over us the last
night, that we were preserved from
disagreeable accidents in the hours of
sleep, and that we are brought to see
the light of another day in such com-
fortable circumstances. May we be
in thy fear all the day long, and may
this fear be an effectual restraint upon
us, that we commit no sin or folly.

2. To

2. To be used in the Evening.

WE thank thee, heavenly father, for thy goodness to us this day past. Through thy good hand upon us we continue hitherto; and we commit ourselves to thy care and protection this approaching night. May thy good providence be our guard, from all the dangers to which we are exposed in the defenceless hours of repose; and make us to awake in the morning, rejoicing in thy goodness, and refreshed with moderate rest, for the discharge of the duties of the day ensuing.

3. To be used on Sundays.

BLESS, we intreat thee, most merciful father, our attendance on the public worship of christians this day. We thank thee for the opportunity we

C 2

enjoy

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enjoy of worshipping thee according to the dictates of our consciences, without any to molest us, or make us afraid. May we be careful to improve this great privilege in the best manner. May thy word, which we read, and which is explained to us, be a light to our feet, and a lamp unto our path. May it enter deep into our hearts, and bring forth fruit in our future lives and conversations. When, upon these occasions, we join with our fellow-creatures, and fellow-christians, in one common address to thee, the father of our spirits, expressing our joint sentiments, desires, and expectations, do thou hear in heaven, and grant us an answer of peace. And by worshipping thee here below, with reverence and godly fear, may our minds be formed for the delightful exercises and enjoyments of a future world.

4. For

4. For Relations, &c.

BLESS, we intreat thee, heavenly father, all our relations, our friends, neighbours, and acquaintance. May we so live together in thy fear, in a mutual intercourse of good and kind offices, and a regard for each other's best interests, that when we have been separated by death, we may meet again in thy glorious and everlasting kingdom; where we shall be happy in the enjoyment of thee our God, and of each other, to all eternity.

5. For Persons of different Conditions in Life.

CONSIDERING this world as a state of trial and probation, may we cultivate those virtues which our situation and circumstances peculiarly require,

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quire, and learn wisdom and instruction from all the dispensations of thy providence. If we be rich in this world, may we consider every thing we enjoy as the gift of thy bounty, and endeavour to be rich in good works, ready to distribute, willing to communicate, laying up for ourselves a good foundation for the time to come. If it seem good to thy wise and righteous providence, that we be poor in this world, may we be humble and industrious; rich in faith, and heirs of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.

6. For Persons of different Ages.

TEACH those who are young to remember thee their creator in the days of their youth, to avoid the snares of bad company, and to employ the morning of their life in acquiring that knowledge

knowledge and virtue, which may make them useful members of society, and fill them with pleasing reflections when they come to die, Bless the aged. Support their minds under the decays of nature, that as their outward man grows weaker and weaker, their inward man may grow stronger and stronger; till, in thy due time, they obtain their dismissal from the infirmities and troubles of this mortal life, and be admitted to the joys of thine heavenly and everlasting kingdom.

7. For Husbands and Wives.

MAY those who are engaged in the conjugal relation live in perfect love and harmony. May all their thoughts and actions tend to advance their common interest and happiness. May they walk before their house in a perfect way, be examples of sobriety, and every virtue, to their dependants;

48 OCCASIONAL FORMS.

and having faithfully discharged all the important duties of the family relation on earth, may they be admitted members of the great family of thy children in heaven.

8. For Parents and Children.

TEACH parents, by a proper mixture of gentleness and severity, to train up their children in the paths of wisdom and virtue, and thereby to make the best provision for their temporal and eternal welfare. And may children be taught to honour and obey their parents, and be the comfort and support of their age, in return for the obligations conferred upon them in their early years.

9. For Masters and Servants.

INCLINE the hearts of masters not to rule with rigour, but to give
to

to their servants that which is just and equal, remembering that they also have a master in heaven, with whom there is no respect of persons. And may servants be obedient unto their masters, not with eye-service, as men-pleasers, but in singleness of heart, fearing God; knowing that whatever good thing any man doth, the same shall he receive, whether he be bound or free.

10. For Persons under Affliction in general.

SANCTIFY to us, heavenly father, the afflictive dispensation of thy providence, with which thou hast visited us. We bless thy name, that, in the midst of judgment, thou rememberest mercy, and afflictest us less than our iniquities deserve. We would endeavour to humble ourselves under thy

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mighty hand, and to learn patience and obedience by the things which we suffer. By all the vicissitudes of this mortal life, may we learn to raise our affections from all things here below, and be taught to look for our chief portion and happiness in a future and better world. If it be thy pleasure, remove this stroke from us, that we may again rejoice in thy goodness, and bless thy name.

11. A Thanksgiving for the Removal of Affliction in general.

WE thank thee, heavenly father, for the favour thou hast shewn to this family, in removing the afflictions under which we laboured. What shall we render to thee the God of our mercies, who crownest our lives with thy goodness! Bless the Lord O our souls, and all that is within us bless

his holy name. Write upon our hearts a law of love and gratitude, and may our lives be devoted to thy service.

12. In case of dangerous Sickness.

DO thou, our most merciful God and father, who art a present help in time of trouble, and who hast, in thy word, particularly encouraged those who are afflicted to pray, have compassion on thy *servant*, on whom thou hast laid thine afflictive hand. Thou sayest to diseases, Go, and they go; Come, and they come, to answer the wise and gracious purposes of thy providence. If it be thy pleasure, restore thy *servant* to *his* health, and a capacity of usefulness in life. But, above all, do thou fit *him*; and all of us who are concerned for *him*, for thy holy will;

C 6.

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will; and whatever be the issue, may all these afflictions, which are but for a moment, be a means of working out for us a far more exceeding, even an eternal weight of glory, by making us to look not so much at the things which are seen, and temporary, as at those things which are unseen and eternal.

13. A Thanksgiving for Recovery from Sicknefs.

WE join with thy *servant* in returning thee thanks for the great mercy thou hast shown to *him* in *his* recovery from a dangerous disorder. May a grateful sense of this thy goodness deeply impress *his* mind, and all our minds; and may *his* life which thou hast spared, and may our lives, which thou preservest by the watchful care of thy providence over us, be devoted to thy service.

14. To

**14. To be used after the Death
of a Relation, or, in the Time
of great Sicknefs and Mor-
tality in the Neighbourhood.**

DO thou, who haft, in great wifdom and juftice, appointed unto all men once to die ; who haft faid to the children of men, Duft ye are, and to duft ye fhall return ; grant that when we fee this awful fentence put in execution ; when we attend our friends, relations, and acquaintance, to their laft and filent habitations, we may be ferioufly reminded of our own mortality ; and confidering the uncertainty, as well as the fhortnefs of our abode in this world ; confidering that we cannot tell what a day or an hour may bring forth, that, perhaps, even this very night our fouls may be required of us, may we be excited to
ufe

54 OCCASIONAL FORMS.

use all diligence in working the work of God while it is day, knowing that the night of death comes (and may surprise us) in which no man can work: for there is no work or device, or knowledge, or wisdom, in the grave, whither we are hastening.

Duly influenced by these considerations, may we be enabled to live the life of the righteous, that so our latter end may be like his, full of hope and joy. Having retained our integrity so long as we live, at the hour of death may not our hearts reproach us; but on leaving this world, may we be able to sing the christian triumphant song, **O death**, where is thy sting? **O grave**, where is thy victory? and finally, when we, with the rest of mankind, shall stand before thy righteous tribunal at the last day, may we hear this joyful sentence pronounced upon us,
Well

Well done, good and faithful servants,
enter ye into the joy of your Lord.

15. To be used before a Journey

DO thou, who preservest man and
beast, protect thy *servant*, who is
undertaking a journey, from all the
dangers to which *he* may be exposed
in the course of it. Teach *him* to
acknowledge thee in all *his* ways,
do thou direct *his* paths, and cause
him to return in health and safety to
his family and friends.

16. A Thanksgiving after a Re-
turn from a Journey.

WE join with thy *servant* in re-
turning thee thanks, for preserving
him from all the dangers to which *he*
has been exposed in a journey, and
for restoring *him* to *his* family and
friends.

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friends in health and safety. While we rejoice in thy goodness on this account, may we be careful to express the sense we have of our obligation to thee, by a suitable life and conversation.

17. To be used before a Voyage.

DO thou, who sayest to the sea,
Be calm, and its waves obey thy
commandment, preserve thy *servant*,
who is undertaking a voyage, from the
dangers to which *he* will be exposed
on that unstable element; and give
his friends an opportunity of rejoicing
with *him*, and praising thy name, on
his safe return.

18. To be used after a Voyage.

WE thank thee, Lord of heaven
and earth, who raisest, and stillest
the waves of the sea, that thou hast
graciously

graciously preserved thy *servant* from the dangers to which *he* has been exposed in *his* voyage. May *he* be duly sensible of *his* obligation to thee, the author of all good, and live to thy praise.

19. For a Woman near the Time of Delivery.

MAY thy favour and blessing attend thy handmaid, who is expecting the painful hour of child-birth. Bring her to her proper time, and make joy and gladness succeed to anxiety and pain.

20. A Thanksgiving after a safe Delivery

WE join with thine handmaid, in returning thee thanks, for delivering her in the perilous hour of child-bearing, and making her the living
mother

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mother of a living and perfect child.
Do thou perfect her recovery, and
may a sense of this thy great goodness
to her deeply impress her mind, and
all our minds. May thy servants be
enabled to educate their child in the
nurture and admonition of the Lord,
and may it live to be the joy of its
parents, and a blessing to society.

Other Form, to be used if the Child is dead.

Join with thine handmaid in
returning thee thanks, for deliver-
ing her in the perilous hour of child-
bearing, though it hath seemed good
to thy wise providence not to spare
the life of the child. Sanctify the
remains. Perfect the recovery of
the servant, and may a sense of this thy
mercy deeply impress her mind,
and all our minds.

22. For the whole World.

DO thou, who art the father of all the families of the earth, extend thy compassion to all our brethren of mankind. May the great blessings of thy Son's gospel be universally diffused. Purify christian churches from every thing that debases their religion, and obstructs its efficacy on the minds of men; and may it finally prevail, to the extirpation of idolatry, Mohammedan delusion, and Popish superstition. May thine antient people the Jews be at length brought within the pale of the church of Christ, together with the fulness of the Gentiles; that, in thy due time, all thy rational offspring may be worshippers of thee, the only living and true God, by Jesus Christ whom thou hast sent.

23. For

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23. For our Country.

SHEW thy favour to this land of our nativity, the kingdoms of Great Britain and Ireland, and all our colonies and plantations abroad. Pardon our many sins, which might justly bring down upon us thy heavy judgments. Promote the great work of reformation among all ranks and degrees of men among us; and may we continue to be a people highly favoured of thee our God, in consequence of our being to thee a peculiar people, zealous of good works, Bless thy servant our sovereign king George. Establish his throne in righteousness, and may the present reigning family be the instruments, in thy hands, of continuing to us our invaluable liberties civil and religious. Bless the whole every branch of the royal family,

OCCASIONAL FORMS. 61

family, and make them as eminent for their princely virtues and accomplishments, as they are for their high stations in life. Give peace in our times, O Lord, or grant success to our arms, in every just and necessary war. May our manufactures and commerce flourish. May we have proper weather for bringing to perfection, and for gathering in the fruits of the earth. Thus may our poor be satisfied with bread; and while we live in the enjoyment of every temporal blessing, may we not abuse thy goodness by indulging to luxury and excess, but may we express our gratitude to thee, the Giver of all good, by the temperate and generous use of all our blessings.

24. For the Parliament and the
King's Ministers.

BLESS, O Lord, we intreat thee,
the great council of the nation, and
make all their consultations to issue in
the public good. May those who are
intrusted with the conduct of national
affairs be endowed with wisdom and
integrity, proper for their important
station. Succeed their just and good
designs, and over-rule all their mea-
sures for the real good of this people.



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T H E E N D.

AN
A P P E A L
TO THE
SERIOUS AND CANDID
PROFESSORS OF CHRISTIANITY,

ON THE FOLLOWING SUBJECTS, VIZ.

- I. The Use of Reason in Matters of Religion.
- II. The Power of Man to do the Will of God.
- III. Original Sin.
- IV. Election and Reprobation.
- V. The Divinity of Christ. And
- VI. Atonement for Sin by the Death of Christ.

By a Lover of the Gospel.

TO WHICH ARE ADDED,

A concise History of the Rise of those Doctrines;

AND AN ACCOUNT OF

THE TRIAL OF MR. ELWALL,

FOR HERESY AND BLASPHEMY,

AT STAFFORD ASSIZES.

*Thus there is one God, the FATHER; and one Mediator, the MAN
CHRIST JESUS. 1 Cor. viii. 6. — 1 Tim. ii. 5.*

L O N D O N:

PRINTED FOR J. JOHNSON, IN ST. PAUL'S CHURCH
YARD. 1792.

[PRICE THREE PENCE.]

good and every perfect gift. They cannot, therefore, be contrary to one another, but must mutually illustrate and enforce one another. Besides, how can we distinguish one scheme of religion from another, so as to give the preference to that which is the most deserving of it, but by the help of our reason and understanding? What would you yourselves say to a Mahometan, whom you would persuade to abandon the imposture of Mahomet, and embrace christianity, but bid him use his reason; and judge, by the help of it, of the manifest difference between the two religions, and the great superiority of yours to his? Does not God himself appeal to the reason of man, when he condescends to ask us, *Whether his ways be not equal?* Ezek. xviii. 29. Does not the apostle exhort us that, *in understanding we be men?* 1 Cor. xiv. 20. Are we not expressly commanded to *prove all things, and then hold fast that which is good?* 1 Thess. v. 21. Alas, when we are commanded to *search the scriptures*, John v. 39. more must be meant than merely reading them, or receiving implicitly the interpretations of others. *Searching* must imply an earnest endeavour to find out for ourselves, and to understand, the truths contained in the scriptures; and what faculty can we employ for this purpose, but that which is commonly called *reason*, whereby we are capable of thinking, reflecting, comparing, and judging of things?

Distrust, therefore, all those who decry human reason, and who require you to abandon it, wherever religion is concerned. When once they have gained this point with you, they can lead you whither they please, and impose upon you every absurdity which their sinister views may make it expedient for them that you should embrace. A Popish Priest would require nothing more than this, to make you believe the doctrine of transubstantiation, and that a man is infallible; or to persuade you to commit the most flagrant wickedness, as a means of *doing God service*. For the first of these articles they do not fail to urge the words of scripture, which expressly say, concerning the bread that is used in the Lord's supper, that it is *the body of Christ*, Matt. xxvi. 6. and there is no possibility of replying to them, but by appealing to reason, as the necessary and proper judge of the sense of scripture. The Papist, therefore, as might well be expected, is forward, on all occasions, to villify human reason, and to require men to abandon it; but true Protestants will not part with it. It is by the help of reason, in conjunction with the scriptures, that we guard ourselves against the gross delusions of the Papists, who, after relinquishing reason, have been *made to believe a lie*; and by the diligent and continued use of the same power, let us endeavour to combat every remaining error, and trace out and reform every corruption of christianity, till we hold the *pure truth as it is in Jesus*, and *abey it in the love thereof*.

Do not think that, by recommending the use of reason, I am about to decry the scriptures. My appeal shall be to both, upon every subject on which I address you; and I think you cannot but see that the plainest and most obvious sense of the scriptures is in favour of those doctrines which are most agreeable to reason. A good man will rejoice to see them thus go hand in hand, mutually illustrating and enforcing one another.

II. Of the Power of Man to do the Will of God..

ONE of the subjects with respect to which I earnestly wish that you would attend to the voice of reason and the scriptures, and with respect to which, one mistake will be followed by many others, and mistakes of great consequence is concerning *the power of man to do the will of God.* It is a favourite opinion with many teachers of religion, that men have *naturally* (or by that constitution and frame which God their maker hath given them) no power at all to do any thing that is good, not even to think a good thought, much less actually to obey any of the commands of God; so that, if men were left to themselves, they could do nothing but sin, and must be under a necessity of aggravating their condemnation, by every thought, word, and action of their lives. But, my brethren, how does this doctrine agree with the scriptures, and particularly with the manner in which the Divine Being constantly expostulates with the sinful sons of men; as when he says to the Jews, *Turn ye, turn ye from your evil ways, why will ye die, O House of Israel.* Ezek. xxxiii. 11. *Wash ye, make you clean. Cease to do evil, learn to do well, &c. &c. &c.* Isa. i. 16.

Is it not plain from this, that it depends upon men themselves, whether they will repent and turn to God or not? And how can it depend upon themselves, if they have not naturally, a sufficient power to do it? You cannot think that God would command, and expect obedience, when he had not given power to obey; and much less that he would urge men to provide for their own safety and happiness, when himself had put an effectual bar in the way of it.

Suppose that any man's children were shut up in a building that was on fire, while he himself was without, and had the key: and that, instead of opening the door, to favour their escape, he should only call out to them to flee out of the place, in order to avoid instant destruction; and that, as the necessary consequence of this, they should all perish in the flames before his eyes; what would you think of such a father? You would want words to express your abhorrence his cruelty; and yet in this very light do many christian vines represent the conduct of that God whose tender me

are over all his works, and who has solemnly declared, *that he hath no pleasure in the death of a sinner, but rather, that he would turn from his way and live* (Ezek. xxxiii. 11.) *yea, who would have all men to be saved,* 1 Tim. ii. 4.

The conduct of our merciful God and Father, is certainly far different from this, and more agreeable to reason and equity. If he designed us to be accountable creatures, and treats us as such, we must have talents given us, which we may either improve or misimprove. If we be the subjects of his moral government, we must be in a condition either to observe, or to break his laws. A power to do the one, necessarily supposes a power to do the other; and without this power we should not be the proper subjects of religion; as, in that case, it would be vain to propose to us either rewards for obedience, or punishments for disobedience.

Nor is the supposition of a power in man to do the will of God, any foundation for pride. For we must still say, with the apostle, *What have we that we have not received? and how then can we glory, as if we had not received it?* Every good and every perfect gift comes from God; and, knowing this, the more we receive of his bounty, the more thankful, and the more humble, we should be. I shall, certainly, be more solicitous to exert myself in doing the will of God, when I believe that I have a talent to improve, than if I believe that I have no talent intrusted with me at all; so that I cannot do even so much as the *wicked and slothful servant, who hid his talent in a napkin.*

Some of those persons who believe that all mankind are absolutely incapable of doing any good, are sometimes heard to invite sinners of all kinds to come to Christ, *as they are*, and to say, that the viler they are, the more welcome they will be to him; as if he was, after this, to cleanse them by some miraculous power. But, my brethren, the invitation of the gospel runs in very different terms. It is, *Repent, and bring forth fruits meet for repentance,* Matt. iii. 8. *Repent, and be converted that your sins may be blotted out.* Acts iii. 19. And none are invited to come to Christ, but those who *labour and are heavy laden*; nor can they find rest for their souls, till they have *actually learned of him to be meek and lowly in heart.* Matt. xi. 28.

What can be more contrary to the maxims above-mentioned, than the whole tenor of that serious exhortation the children of Israel in the prophet Isaiah, part of I quoted above? *Wash you, make you clean, put away all of your doings from before mine eyes. Cease to do evil, to do well. Seek judgment, relieve the oppressed, judge the less, plead for the widow. Come now (and not be far off) and reason together, says the Lord. Though your sins shall be as scarlet, as snow; though they be red like hyacinth, as wool. Isa. i. 16. &c.*

Others,

Others, who entertain the same opinion of the utter inability of man to do the will of God, act more consistently with those sentiments, but far more inconsistently with the scriptures, in never preaching to sinners at all; though to *call sinners to repentance* was the chief end of Christ's coming into the world. *Matt. ix. 13.*

Whatever represents a state of acceptance with God, as a thing that may be brought about without any efforts of our own, and especially if it may be done in a moment, or in a very short space of time, is sure to be a popular doctrine. Mankind in general care not how little is expected of them, or how little they themselves have to do, in order to get to heaven. But true religion, that alone which affords solid ground of hope towards God, consists in a change of heart, affections, and habits; which can only be brought about by serious resolution, and a vigorous and constant exertion of our powers. Nay, unless a course of virtue be begun, and good habits formed early in life, there is very great danger that the *thorns, briars, or bad soil*, will prevent the good seed from ever coming to maturity.

To believe, as the same persons do, that faith and repentance are nothing that we ourselves are capable of, but altogether the miraculous operation of the Spirit of God in us and upon us, supposes that this great and sudden change may as well take place at the *last* hour of life, as at any other; which certainly encourages the most unwarrantable and most dangerous presumption, and is far from having any countenance in the scriptures. The word of God always represents a safe and *happy death* as the consequence of nothing but a good and *well spent life*. Some, indeed, are said to have been called at the *eleventh* hour, but none at the *twelfth*, when the time for labouring in the vineyard was quite over; and not one of the foolish virgins, who had neglected to provide themselves with oil, was admitted to the marriage-supper.

III. Of Original Sin.

AS a foundation for this strange doctrine, of the utter inability of men to do what God requires of them, a doctrine so injurious both to our Maker and ourselves, it is said that, by his first offence, our first parent Adam, and all his posterity, lost all power of doing any thing acceptable to God for the future; that he was the representative of all his posterity; so that when he sinned, we all sinned; and, every sin being an offence against an infinite God, we all became, from that moment, liable to an infinite punishment, even the everlasting wrath and curse of our Maker. And they say, that, on this account only, it would have been just in God

God to have made us all suffer the most exquisite and endless torments in hell, even though we had never sinned in our own persons.

But, my brethren, you find nothing like any part of this in your bibles. For there you read, *The soul that sinneth, it shall die.* Ezek. xviii. 4. And long after the transgression of Adam, and to this very day, God is continually calling upon men to *cease to do evil, and learn to do well*; which certainly supposes that men always have had, and that we now have, a power to do so. It is allowed that we *suffer* by the sin of Adam, as any child may suffer in consequence of the wickedness of his ancestor; but it is not possible that we should have *shared* in him. Wherever there is *sin*, there is *guilt*, that is, something that may be the foundation of *remorse* of conscience; something that a man may be *sorry for*, and *repent of*; something that he may wish he had not done; all which clearly implies, that sin is something that a man has given his *consent* to, and therefore must be convinced of the reasonableness of his being punished for. But how can any man repent of the sin of Adam, or feel any thing like remorse of conscience for it; when he cannot but know that he never gave his consent to it, and could not possibly have been, in the least degree, accessory to it? Good and bad conduct are, in their own nature, personal, and cannot possibly be transferred from one to another. Whatever some divines pretend, nothing of this kind can be *imputed* in this sense of the word. We may receive harm by means of one person, and benefit by means of another, but no sin of the former, or righteousness of the latter, can be considered as ours, in the eye of an equitable and just God. The contrary is as much the language and the plain meaning of the scriptures throughout, as it is agreeable to the common sense and reason that God has given us.

IV. Of Election and Reprobation.

SUPPOSING that all mankind became liable to the everlasting wrath and curse of God for the sin of one man, some divines say, that it was mercy in God to save any, though by an *arbitrary decree*, which left all the rest of the human race under an inevitable necessity of perishing. But certainly, my brethren, such *tender mercy is cruelty*. All the creatures of God must look up to him as the author of their being, since it was, undoubtedly, in his power to give, or to withhold it, at his pleasure; and, surely, a good and merciful God would have put a stop to the propagation of such a race of creatures, suffer them to be born in such shocking circumstances, which he infallibly foresaw, that the greatest part be exposed to, and even actually suffer, remediless. As surely as I derive my being from a just and

and merciful God, I conclude that the terms on which I came into the world are advantageous to me; and therefore, that it must be my own fault only, if I have not reason to rejoice in it, and to be thankful for it. But, indeed, I can hardly think that any man seriously believes, that the greatest part of his fellow-creatures are born into the world under a predetermined necessity of being for ever miserable. For, in that case, it must appear probable that any children which he himself may be the means of bringing into the world will be for ever miserable; and surely no man of real goodness or compassion would wish to have children, or be accessory to their being born in such circumstances.

If this doctrine be true, what motive can any man have to endeavour to *see from the wrath to come*. Matt. iii. 7. when, if it is to be his lot at all, nothing that he can do will enable him to escape it; or what motive can a man have to exert himself to *lay hold on eternal life*, 1 Tim. vi. 12. when, if he is to enjoy it at all, he cannot possibly miss of it, or of any thing belonging to it, or that is necessary to prepare him for it? What reason had the apostle Paul to exhort Christians to *take heed lest they should fall*, 1 Cor. x. 12. when none that ever did stand could possibly fall? and what reason had he to *labour, lest after having preached to others, he himself should be a cast-away*, 1 Cor. ix. 27. when, being certain of his conversion, he must have known that that consequence was impossible?

This doctrine, of absolute election and reprobation, is certainly a doctrine of *licentiousness*, and not a *doctrine according to godliness*; and let divines employ all the ingenuity they are masters of, it is impossible for them to clear this opinion from being the cause of fatal despair in some, and as fatal a security in others. If this opinion were true, and men were really aware of their situation, I should think it impossible to prevent their falling into absolute distraction, through terror and anxiety. It would be like a man having his *all*, his *life*, nay, infinitely more than his life, depending upon the cast of a die; the decree of God being a thing that he has as little power to command. Besides, this doctrine certainly represents the God and Father of us all in such a light, as no man would chuse that he himself should appear in.

V. Of the Divinity of Christ.

SO fatal have the consequences of the sin of Adam been represented, that you have been told, that nothing but the blood of God himself could reverse them; and therefore you have been taught to believe, that Jesus Christ, whose proper title is *the son of man*, as well as *the son of God*, was not mortal man, but very and eternal God himself; without considering that, by thus making more Gods than one, you are guilty

breach of the first and most important of all the commandments, which says expressly, *Thou shalt have no other Gods before me*, Exod. xx. 3. But whatever such divines may say, the apostle Paul say, in direct contradiction to them, that, *To us there is but one God, the FATHER, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by him*, 1 Cor. viii. 6. And again, after saying that we have *one Lord, one faith, one Baptism*, he adds, *one God and Father of all, who is above all, and through all, and in you all*, Eph. iv. 5, 6. The creed of all christians, therefore, ought to be, *There is ONE GOD, and one mediator between God and men, the MAN Christ Jesus*, 1 Tim. ii. 5.

The Father is frequently stiled God, even with respect to Christ, as well as other beings. *The God of our Lord Jesus Christ, the Father of glory, give unto you, that ye may know the exceeding greatness of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand*, &c. Eph. i. 17. &c. Christ himself uses the same language. *I ascend unto my Father, and your Father, and unto my God, and your God*, John xx. 17. *My God, my God, why hast thou forsaken me?*

Christ who was the image of the invisible God, and the first-born (or most excellent) of all his creatures, Col. i. 15. and in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9. acknowledged that his Father was greater than he, John xiv. 28. and, indeed, upon all occasions, and in the clearest terms, he expressed his dependence upon God his father, for all his power and glory; as if he had purposely intended to guard his disciples against forming too high an opinion of the dignity of their master. *Verily I say unto you, the Son can do nothing of himself*, John v. 19. *I can of mine own self do nothing. As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who sent me*, v. 30. *The words that I speak unto you, I speak not of myself, but the Father who dwelleth in me, he doth the works*, xiv. 10. *I live by the Father*, vi. 57. *The Father hath given to the son to have life in himself; and hath given him authority to execute judgment*, v. 26, 27. *All power is given unto me; in heaven and in earth*, Matt. xxviii. 18. He even calls his Father the only true God, John xvii. 3. *that they might know thee, the only true God, and Jesus Christ whom thou hast sent*. It appears to me not to be in the power of language to exclude the idea of the divinity of Christ more expressly than by these solemn words.

Notwithstanding the divine communications with which our as favoured, some things are expressly said to be within him. For he himself, speaking of his second coming, Mark xiii. 32. *But of that day and hour knoweth no man, not the angels which are in heaven, neither the Son, but the Father only*. In Matt. xxiv. 36. where the same observation is

The

The apostles, notwithstanding their attachment to their Lord and Master, always preserve the idea of his subordination to the Father, and consider all his honour and power as derived from him. *He received from God the Father, honour and glory,* 2 Peter i. 17. *It pleased the Father, that in him should all fullness dwell,* Col. i. 19. *The revelation of Jesus Christ, which God gave unto him,* Rev. i. 1. *Ye are Christ's, and Christ is God's,* 1 Cor. iii. 23. *The head of Christ is God,* 1 Cor. xl. 3.

The reason why Christ was so much distinguished by God the Father, is frequently and fully expressed in the scriptures, viz. his obedience to the will of God, and especially in his submitting to die for the benefit of mankind. *Therefore doth my Father love me, because I lay down my life,* John x. 17. *He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God has highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,* Phil. ii. 8.—11. *Who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God,* Heb. xii. 2.

Our Lord says, that *he and his Father are one,* John x. 30. but he sufficiently explains himself, when he prays that all his disciples may be *one with him, and his Father, even as they are one,* John xvii. 11. *and he gives them the same glory which God had given to him,* ver. 22. Besides, at the very time that our Lord says, that he and his father are one, and in the very sentence preceding it, ver. 29, he says, that *his Father is greater than all.* But how could the Father be greater than all, if there was any other, who was so much *one* with him, as to be, in all respects, *equal* to him?

The mere term *God* is, indeed, sometimes used in a lower and inferior sense in the scriptures, denoting *dominion* only; as when the Divine Being himself says, that *he will make Moses a god to Pharaoh,* Exod. vii. 1. but, surely, there can be no danger of our mistaking the sense of such phrases as these; or if it were possible, our Lord himself has sufficiently guarded against any misconstruction of them when applied to himself, by the explanation he has given of them; informing us, that, if, in the language of scripture, *they are called gods to whom the word of God came,* John x. 35. (though, in fact, they were no other than mere men) he could not be guilty of blasphemy in calling himself only *the Son of God.* Now, if Christ had been conscious to himself that he was the *true and very God,* and that it was of the utmost consequence to mankind that they should regard him in that light, this was certainly a proper time for him to have declared himself, and not to have put his hearers off with such an apology as this.

But even this power and dominion, to which Christ is advanced by God his Father, *who gave all power into his hands, and who made him head over all things to his church*, Eph. i. 22; this mediatorial kingdom of Christ (as it is sometimes, and with sufficient propriety, termed) is not to be perpetual. For the apostle Paul, speaking, no doubt, under immediate inspiration, expressly says, that when *the end shall come, that God shall have subdued all things to his Son* (in which he observes, that *he must be excepted who did subdue all things unto him*) *he must deliver up the kingdom to God, even the FATHER, and be himself subject to him who had put all things under him, that God may be all in all*, 1 Cor. xv. 24. &c. Nay, he himself says expressly, that he had not the disposal of the highest offices of his kingdom, Matt. xx. 23. *To sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father.*

So clear, my brethren, so full, and so express, is the uniform testimony of the scriptures to the great doctrine of the proper unity of God, and of the subordination of Christ, and all other beings to him, that the prevalence of so impious a doctrine, as the contrary must be, can be ascribed to nothing but to that *mystery of iniquity*, which, though it *began to work* in the times of the apostles themselves, was not then risen to so enormous a height as to attack the supremacy of the *one living and true God*, and *give his peculiar glory to another*. This, my brethren, among other shocking corruptions of genuine christianity, grew up with the system of popery; and to shew that nothing is impossible to the superstition and credulity of men, when they *are become vain in their imaginations*, after exalting a man into a god, a creature into a creator, they made a piece of bread into one also, and then bowed down to, and worshipped, the work of their own hands.

But though it seemed fit to the unsearchable wisdom of God, that all the errors and abuses of popery should not be reformed at once; and though this great error was left untouched by the first reformers, blessed be God the bible is as open to us as it was to them; and by the exertion of the same judgment and spirit, we may free christianity from the corruptions which they left adhering to it; and then, among other excellencies of our religion, *Our Lord will be one and his name one*. Zech. xiv. 9.

If you ask *who*, then, is Jesus Christ, if he be not God; I answer, in the words of St. Peter, addressed to the Jews, after his resurrection and ascension, that *Jesus of Nazareth was a man approved of God, by miracles and wonders and signs, which God did by him*, Acts ii. 22. If you ask what is meant by *man*, in this place; I answer, that *man*, if the word be used with any kind of propriety, must mean the same kind of being with yourselves. I say, moreover, with the author of the epistle to the

the Hebrews, that it became him by whom are all things, and for whom are all things, to make this great captain of our salvation in all respects, like unto us his brethren, that he might be made perfect through sufferings, Heb. ii. 10, 17. and that he might have a feeling of all our infirmities, iv. 13. For this reason it was that our Saviour and deliverer was not made of the nature of an angel, or like any super-angelic being, but was of the seed of Abraham, ii. 16. that is (exclusive of the divinity of the Father, which resided in him, and acted by him) a mere man, as other Jews, and as we ourselves also are.

Christ being made by the immediate hand of God, and not born in the usual course of generation, is no reason for his not being considered as a man. For then Adam must not have been a man. But in the ideas of St. Paul, both *the first and second Adam* (as Christ, on this account, is sometimes called) were equally men; *By man came death, by man also came the resurrection of the dead*, 1 Cor. xv. 21. And, certainly, in the resurrection of a man, that is, of a person in all respects like ourselves, we have a more lively hope of our own resurrection; that of Christ being both a *proof* and a *pattern* of ours. We can, therefore, more firmly believe, that *because he lives, we who are the same that he was, and who shall undergo the same change by death that he did, shall live also*, John xiv. 19.

Till this great corruption of Christianity be removed, it will be in vain to preach the gospel to Jews, or Mahometans, or, indeed, to any people who retain the use of the reason and understanding that God has given them. For how is it possible that *three persons, Father, Son, and Holy Ghost*, should be separately, each of them, possessed of all divine perfections, so as to be true, very, and eternal God, and yet that there should be but *one God*; a truth which is so clearly and fully revealed, that it is not possible for men to refuse their assent to it; or else it would, no doubt, have been long ago expunged from our creed, as utterly irreconcilable with the more favourite doctrine of a *Trinity*, a term which is not to be found in the scriptures. Things *above* our reason may, for any thing that we know to the contrary, be true; but things *expressly contrary* to our reason, as that *three* should be *one*, and *one three*, can never appear to us to be so.

With the Jews, the doctrine of the Divine Unity is, and indeed justly, considered as the most fundamental principle of all religion. *Hear, O Israel, the Lord our God is one Lord*, Deut. vi. 4. Mark xii. 29. To preach the doctrine of the Trinity to the Jews, can appear to them in no other light, than an attempt to seduce them into *idolatry*, a thing which they dare not entertain the most distant thought of.

The great creed of the Mahometans is, that *There is one God, and Mahomet is his prophet*. Now that Mahomet is not the prophet of God, it is to be hoped they may, in time, be made

to receive it, but we must not expect that they will so easily give up their own as the will of God. To make the gospel what it was originally, *good tidings of great joy*; and as at last it certainly will be to all the nations of the world, we must free it from this most odious and impious doctrine, and also from many other corruptions which have been introduced into it. It can no longer speak worthily of God, and favourable to the virtue and happiness of mankind.

Last time common objections should hinder the reception of the great truth here contended for. I shall briefly consider and reply to the principal of them. It is often said that Christ passes of his *humanity* only, whenever he represents himself as subject to the Father, and dependent upon him. But the scriptures themselves are far from furnishing the least hint of any such method of interpretation, though, according to the Trinitarians, it is absolutely necessary to the true understanding of them.

Besides, when it is applied to the passages in question, it is far from making them either true in themselves, or agreeable to the obvious purport and design of the places in which they are introduced. I shall not mention a few. Could our Lord say with truth, and without an unworthy prevarication, that *he himself was not the God*, John xvii. 3. if any other person, not implied in the term *Father*, was as much the true God as himself? Now the term *Father* being appropriated to what is called the *first person* in the godhead, cannot comprehend the *second* who is called the *son*. This key, therefore, is of no use in this case, and our Lords, by expounding himself as he was, could not but lead his hearers into what is called a *double godhead*.

When our Lord said that *his Father was greater than he*, did he mean to reserve, and secretly mean, not *his whole self*, but only a part, and the inferior part of himself, the other part being equal in power and glory with the Father? How mean the pretences, and how unworthy of our Lord!

When our Lord said that *the time of the day of judgment was now come*, John vi. 39, *the Son*, but *to the Father only*, could he mean that the *world* only did not know it, but that his *divinity* was acquainted to be intimately united with his *humanity*? If the *divinity* of Christ had been incapable of having that communicated to it, the declaration would have been false; but as that was not the case, his hearers must understand him as speaking of himself in his highest nature. He certainly must do, if at all, when he speaks of himself as corresponding to the *Father*.

It satisfied the Jews that he did not mean to contend with God, would they not have produced his trial, when he was condemned as a blasphemer,

phemer, because he confessed that he was the Christ only : and yet no Jew expected any thing more than a man for their Messiah, and our Saviour no where intimates that they were mistaken in that expectation. It is plain that Martha considered our Lord as a different person from God, and dependent upon God, when she said to him, John xi. 22. *I know that even now, whatsoever thou wilt ask of God, God will give it thee.*

VI. Of ATONEMENT for Sin by the Death of Christ.

YOU have been taught by divines, that if Christ be not God, he could not have made an *infinite satisfaction* for the sins of mankind. But, my brethren, where do you learn that the pardon of sin, in a finite creature, requires an infinite satisfaction ; or, indeed, any satisfaction at all, besides repentance and reformation, on the part of a sinner. We read in the scriptures that we are *justified freely by the grace of God*, Rom. iii. 24. but what free grace, or mercy, does there appear to have been in God, if Christ gave a full price for our justification, and bore the infinite weight of divine wrath on our account. We are commanded to *forgive others, as we ourselves hope to be forgiven*, Matt. vii. 12. and to be *merciful, as our Father, who is in heaven, is merciful*. But surely we are not thereby authorized to insist upon any atonement, or satisfaction, before we give up our resentment towards an offending and penitent brother. Indeed, how could it deserve the name of *forgiveness* if we did ? If he only *repent*, we are commanded to *forgive* him, Luke xvii. 4.

You read in the scriptures that Christ died a *sacrifice for our sins*, Heb. ix. 26. So he did, and a sacrifice it was, of a *sweet smelling savour to God*. To die, as Christ did, in the glorious cause of truth and virtue ; to die, as he did, in order to show us an example of patiently suffering death for our religion, and the good of mankind, and in a firm hope of a resurrection to a future and eternal life ; to die, as he did, in express attestation of his own divine mission, by his manifest resurrection from the dead, and as the fullest proof of that doctrine, by means of which sinners are continually reconciled unto God, was a noble sacrifice indeed. We also are commanded to *yield our bodies living sacrifices*, Rom. xii. 1. and we are required to offer the *sacrifice of praise continually*, Psal. cxvi. 17. But it is plain that all these are only figurative expressions, and used by way of comparison. Neither our *bodies*, nor our *prayers* can be considered as *real sacrifices* ; nor are we, therefore, obliged to suppose that Christ was a real sacrifice. And though we *like him*, should be called actually to *lay down our lives* for our brethren

brethren, 1 John iii. 16. which, in imitation of him, we are enjoined to be ready to do, we should be sacrifices only in the figurative sense of the word.

It is true, that no man who is a sinner (and all men have sinned) can be *justified by his works*. We all stand in need of, and must have recourse to, *free grace and mercy*; but it is a great dishonour to God to suppose that this mercy and grace takes its rise from any thing but his own essential goodness; and that he is not *of himself*, and independent of all foreign considerations whatever, what he solemnly declared himself to Moses, at the time of the giving of the law, to be, namely, *a God merciful and gracious, long suffering, abundant in goodness and in truth*, Exod. xxxiv. 6. or that he requires any other sacrifices, but *the sacrifices of a broken spirit, and a contrite heart, which he will never despise*. Psal. li. 17.

Can we wish for a more distinct, and perfect representation of the manner in which God forgives the sins of his offspring of mankind, than our Saviour has exhibited to us in that most excellent parable of the *prodigal son*; in which the good father no sooner sees his child, who had abandoned him, and wasted his substance in riotous living, returning to him and to his duty; but without waiting for any atonement or propitiation, even *while he was yet a great way off, he ran to him, fell upon his neck, and kissed him*, Luke xv. 20. The same representation we see in the parable of the creditor, who freely forgave his servant, because he humbly *desired* him. Let us not then, my brethren, deprive the ever-blessed God of the most glorious and honourable of all his attributes, and leave him nothing but *justice*, or rather *vengeance*, which is expressly said to be *his strange work*. Isaiah xxviii. 21.

It is impossible to reconcile the doctrine of the satisfaction for sin by the death of Christ, with the doctrine of *free grace*, which, according to the uniform tenor of the scriptures, is so fully displayed in the pardon of sin, and the justification of sinners. When, therefore, the apostle Paul says, Rom. iii. 24. *that we are justified freely by the grace of God, through the redemption that is in Christ Jesus*, the meaning of the latter clause must be interpreted in such a manner as to make it consistent with the former; and it is far from requiring any force or straining of the text to do it. For it is only necessary to suppose that our *redemption* (or, as the word properly signifies, and is indeed frequently rendered by our translators, our *deliverance*), from the power of sin, *i. e.* our repentance and reformation, without which there is no promise of pardon, is effected by the gospel of Jesus Christ, who came *to call sinners to repentance*; but still God is to be considered as the *giver*, and not the *receiver* with respect to our redemption, for we read that *he spared not his own son, but gave him up for us all*, Rom. viii. 32.

To say that God the Father provided an atonement for his own offended justice, is, in fact, to give up the doctrine. If a person owe me a sum of money, and I chuse to have the debt discharged, is it not the same thing, whether I remit the debt at once, or supply another person with money wherewith to pay me in the debtor's name? If satisfaction be made to any purpose, it must be in some manner, in which the offender may be a sufferer, and the offended person a gainer; but it can never be reconciled to equity, or answer any good purpose whatever, to make the innocent suffer the punishment of the guilty. If, as Abraham says, it be *far from God to slay the righteous with the wicked, and that the righteous should be as the wicked*, Gen. xviii. 25. much farther must it be from him to slay the righteous instead of the wicked.

I with the zealous advocates for this doctrine would consider, that if it be necessary, in the nature of things, that the justice of God be satisfied before any sin can be pardoned, and Christ be God as well as the Father, whether the justice of Christ ought not to have been satisfied in the first place. If so, what other infinite being has made satisfaction to him? But if the divine nature of the Son required no satisfaction, why should the divine nature of the Father require any?

If it had been inconsistent with the divine justice to pardon sin upon repentance only, without some farther satisfaction, we might have expected to have found it *expressly said to be so* in the Scriptures; but no such declaration can be produced either from the Old or the New Testament. All that can be pretended is, that it may be *inferred* from it. Though good works are recommended to us in the strongest manner, it is never with any salvo or caution, as if they were not *of themselves* acceptable to God. The declarations of the divine mercy to the penitent are all absolute, without the most distant hint of their having a reference to any consideration on which they are made. *Thou, Lord, art good, and ready to forgive*, Psalm lxxxiv. 5. *To the Lord our God belong mercies and forgivenesses, though we have rebelled against him*, Dan. ix. 3. When David and other penitents confess their sins, and intreat for pardon, they refer themselves to the divine mercy only, without seeming to have the least idea of any thing farther. *Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness sake, O Lord*, Psalm xxv. 6.

It is particularly remarkable, that when sacrifices under the law are expressly said not to be sufficient for the pardon of sin, we are never referred to any *more availing sacrifice*; but to good works only. *Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of the Lord are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise*, Psalm li. 16, 17. If any of the Jews had had the least notion of the necessity of any atonement for the sins of *guilt* kind, they could not but have expected a suffering Messiah;

yet it is plain that the very best of them had no such idea. And though our Saviour frequently explains the reason of his coming, and the necessity of his suffering, it is never on any such account. If he had done it any where, it might have been expected in those discourses by which he endeavoured to reconcile his disciples to his death, in his solemn prayer before his sufferings, at the time of his agony in the garden, or when he was upon the cross; yet nothing of this kind drops from him on any of these occasions.

When our Lord describes the proceedings of the day of judgment, he doth not represent the righteous as referring themselves to the sufferings or merit of their judge for their justification; and the judge himself expressly grounds it on their good works only. Though Peter, in his discourse to the Jews on the day of Pentecost, speaks of their sin in murdering Christ as of a heinous nature, he says not a word of the necessity of any atonement, or that an ample satisfaction had just been made, by means of their very wickedness. How would a modern divine have harangued upon the occasion, and what advantage might he have taken of the cry of the Jews, *His blood be upon us, and upon our children*. But Peter only exhorts to repentance, and speaks of the death of Christ as an event that took place according to the foreknowledge of God.

All the discourses of Paul upon various occasions in the book of Acts, are entirely moral. In his celebrated speech at Athens, he only urges his hearers to repentance, from the consideration of a future judgment. He says not a word of what is now called the true gospel of Jesus Christ. In short, it is only from the literal interpretation of a few figurative expressions in the scriptures that this doctrine of *atonement*, as well as that of *transubstantiation* has been derived; and it is certainly a doctrine highly injurious to God; and if we, who are commanded to imitate God, should act upon the maxims of it, it would be subversive of the most amiable part of virtue in men. We should be implacable and unmerciful, insifting upon the uttermost farthing.

These, my brethren, are the principal heads on which I proposed to expostulate with you, in the plain and free manner in which I have done. Do you yourselves *search the scriptures, and see whether these things be so. Pray to the God of truth to lead you into all truth; and may he give you understanding in all things.*

VII. *Practical Consequences of the above Doctrines.*

THE sound knowledge of christianity is not of importance as a matter of *speculation* merely; though abstract truths, especially truths that relate to God, and the maxims of his moral government, are not without their utility and obligation; but

but the truths that I here contend for nearly affect the sentiments of our hearts, and our conduct in life; as, indeed, has been shewn in many respects, already. Considering God as possessed of the character in which some divines represent him, it is impossible, while human nature is what it is, that he should appear in an amiable or respectable light. Such a God may, indeed, be the object of *dread* and *terror* to his creatures; but by no means of their *love* or *reverence*. And what is obedience without love? It cannot be that of the *heart*, which, however, is the only thing that is of any real value in religion. Also, how can a man love his fellow-creatures in general, when he considers the greatest part of them as the objects of the divine abhorrence, and doomed by God to an everlasting destruction, in which he believes that he himself must for ever rejoice? And what can remain of virtue, when these two great sources of it, the *love of God* and of *mankind*, are thus grossly corrupted? Lastly, how must the genuine spirit of *mercy* and *forgiveness*, which so eminently distinguishes the gospel of Christ, be debased, when God himself (whose conduct in this very respect is particularly proposed to our imitation) is considered as never forgiving sin without some previous atonement, satisfaction, or intercession.

On the other hand, loving God, as the compassionate Father of all his offspring, as *willing that all men should be saved, and come to the knowledge of his truth*; and also loving all mankind as our brethren, as, together with ourselves, the children of the same gracious Father, we cannot want the most generous and powerful motives to *do the will of God*, and to *provoke one another to love and to good works*; being in no fear of counteracting the secret designs of the Almighty, which we believe are aimed, not at the destruction, but the happiness of all his creatures.

Think not, however, that I am so uncharitable as to suppose that all those who profess to maintain the doctrines I have been arguing against, are universally destitute of the genuine love of God, or of their fellow-creatures. I am sensible, and truly thankful, that it is not always the consequence; but it is because the hearts of such persons are really influenced by better principles than those which they avow. They by no means habitually regard the Divine Being in the light in which their principles represent him, but as the *true Father* of all the creatures that he has made, and, as such, sincerely desirous to promote their best interests.

Also, notwithstanding, if they be asked, they will not hesitate to say, that Christ is God, the supremacy of the Father, even with respect to the Son, is, at the same time, the real sentiment of their minds; and when they lift up their hearts to God, it is only *God the Father* that is the proper object of their adoration. The constant tenor of the scriptures is so contrary to their professed creed, that though they dare not call it in question, they are not able to counteract the plainer, the more consistent, and

better principles which will force themselves upon their minds from conversing with the bible.

Besides, it requires more subtilty and refinement to enter into the principles above-mentioned, than the common people are masters of. They cannot conceive how one man should sin, and another person, six thousand years after, be guilty of that sin, and punishable for it; how one person's righteousness should be considered the righteousness of another; or that three distinct persons should each of them be God, and yet that there should be no more gods than one.

Men of plain understandings, in fact, nevertheless believe any such thing; nor can it be supposed that the gospel, which was intended to be the solid foundation of the faith, hope, and joy of common people, should require so much acuteness, as is necessary to give even a plausible colour to their strange assertions. The attempt to explain them (and, till they be explained, they can no more be believed than a proposition in an unknown tongue) can lead to nothing but endless and unprofitable controversy. It is happy, therefore, that so many persons make a better use of the gospel than their tenets would lead them to do, and that they consider it chiefly as a *rule of life*, and the *foundation of hope after death*. But, as far as the principles I have been arguing against are believed, they cannot but do harm to those who entertain them, as well as bring disgrace upon the christian name; both which every *lover of the gospel* should endeavour to prevent.

A concise History of the above-mentioned Doctrines.

I. A concise History of Opinions concerning Jesus Christ.

YOU will say, If Christ be not really *God*, but merely a *man*, though inspired and assisted by God, how came the christian world to fall into so great an error? In return, I might ask, how, if Christ be truly *God*, equal to the Father, so many christians, and especially the Jewish christians, and many others in the very early ages of the christian church, came to think him to be merely a man; when it may be easily conceived that, on many accounts, christians, who were continually reproached with the meannesses of their master, would be disposed to *add to, or take from his dignity*? But it is not difficult to *mean*, and by what *steps*, christians came to think of them now do.

universal opinion of philosophers, at the time of christianity, that the souls of all men had *been sent to animate the bodies that were*, and also that all souls were *emanations*,

or *parts detached* from the deity. For at that time there was no idea of any substance being properly *immaterial*, and *indivisible*. When these philosophers became christians, and yet were ashamed of being the disciples of a man who had been crucified, they naturally gave a distinguished rank to the soul of Christ before he came into the world. They even went one step farther, and maintained that Christ had a body in appearance only, and not in reality, and therefore that he suffered nothing at all when he was scourged and crucified.

This opinion the apostle John reprobates with great severity, and even calls it *Antichristian*, 1 John iv. 3. whereas though it is acknowledged that the other opinion, viz. that of Christ being *merely a man*, existed in the times of the apostles, it is remarkable that this apostle takes no notice of it. It was plainly the doctrine of those only who maintained that Christ was not truly a man that gave this apostle any disturbance, or he could never have said as he does, 1 John iv. 2. *Every spirit that confesses that Jesus Christ is come in the flesh* (that is, was truly a man) *is of God*.

After this, philosophizing christians began to add to the pre-existent dignity of Christ in another way, and at length carried it much higher than those upon whom this apostle animadverted with so much severity. They said that Christ was originally *in God*, being his *reason*, or *logos*, which came *out of him*, and was *personified* before the creation of the world, in which he was the immediate agent, and that this new personage was henceforth the medium of all the divine communications to mankind, having been the person who spake to Adam in paradise, to Noah, to Abraham, and all the patriarchs, who delivered the law from mount Sinai, and, lastly, inhabited the body of Jesus of Nazareth.

On this principle they explained many passages in the Old Testament, in which the *word of God* is spoken of, as that of the psalmist, *By the word of the Lord were the heavens made, &c.* making this *word* to be a *person*, distinct from God, whose word it was; whereas nothing can be more plain, than that by the *word of God* in this place, is meant the *power of God*, exerted with as much ease as men utter words.

These philosophizing christians took great pains to explain how the *reason*, or *wisdom* of God could thus become a person, distinct from God, and yet God continue a reasonable being; but their account of it is too trifling to be recited in this place. However, it was far from being pretended, in general, that the doctrine of the divinity of Christ was such a mystery as could not be explained. For by *mystery* they only meant something of a solemn nature, which was unknown till it was revealed or explained. And indeed this is plainly the use of the word *mystery*, in the New Testament; and it was also the *real* meaning of the word when the present translation of the

was made ; the *mysteries of any particular trade* being the *secrets* of that trade, which yet every master taught his apprentices.

In this state the doctrine continued till after the council of Nice, in the year of our Lord, 325 ; but in all this time a real superiority was always acknowledged in the Father, as the only source of divinity ; and it was even explicitly acknowledged that there was a time when the son of God had no separate existence, being only the *reason of God*, just as the reason of man is a part, or a property, of man. One of the most eminent of the christian Fathers says, " There was a time " when God was neither a Father, nor a judge ; for he could " not be a Father before he had a son, nor a judge before there " was sin."

So far were they from supposing the son of God to be *equal to the Father*, that when they were charged, as they frequently were, with making *two Gods*, they generally replied, that the son was only *God of God*, as having proceeded from a superior God, which is the language of the Nicene Creed ; whereas the Father was *God of himself* (*αὐτοθεῶς*) by which they meant *underrated*, which they held to be the prerogative of the Father only.

In all this time the Jewish christians, who were not tainted with the heathen philosophy, maintained the doctrine of the proper and simple humanity of Christ. Athanasius himself was so far from being able to deny this, that he says all the Jews were so fully persuaded that their Messiah was to be a man like themselves, that the apostles were obliged to use great caution in divulging the doctrine of the divinity of Christ. He says that the reason why Peter, Acts ii. 22. only calls him *a man approved of God*, and why, on other occasions in the course of that book, and other parts of the New Testament, he is simply called *a man*, was that at first the apostles did not think proper to do more than prove that Jesus was the *Christ*, a Messiah, and that they thought it prudent to divulge the doctrine of the divinity of Christ by degrees. He likewise says, that the Jews of those times, meaning the Jewish Christians, being in this error themselves, drew the Gentiles into it. Athanasius greatly commends the apostles for this address in their circumstances. But what the apostles scrupled to teach, we should be scrupulous in believing.

It also clearly appears from ecclesiastical history, that the unlearned among the christians were exceedingly averse to the doctrine of the divinity of Christ, even in the qualified sense above-mentioned, opposing what they called the supreme *mansby* of the Father to the novel doctrine of the divinity of the Son ; and the philosophizing christians were obliged to make laboured apologies to these early unitarians, acknowledging the perfect inferiority of the Son to the Father. But at length these unitarians were overborne by the superior influence
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and popularity of their adversaries, who, from believing Christ to be God in an inferior and qualified sense of the word, came, in the natural course of things, to believe him to be God equal to the Father himself, and to have existed from all eternity independently of him. But it was several centuries before this doctrine was fully established. And the Holy spirit was generally considered either as the same thing with *the power of God*, that is God himself (just as the *spirit of a man* is a man) or else a superangelic being, inferior both to the Father and the Son, till after the council of Nice.

In the mean time, Arius and his followers, shocked at the doctrine of Christ being of *the same substance* with the Father, maintained that, though he had pre-existed, and had been the medium of all the dispensations of God to mankind, he was, like all other derived beings, *created out of nothing*; the opinion of all souls having been emanations from the supreme mind being then generally denied by christians.

Thus did it please God, for reasons unknown to us, to permit the rise and general spread of the trinitarian and Arian opinions, as he permitted the rise and amazing power of the *man of sin*, and many corruptions and abuses of christianity, utterly subversive of the genuine purity of the gospel, till the full time for the reformation of this and other gross corruptions of christianity was come.

II. *A concise History of the Doctrines of Grace, Original Sin, and Predestination.*

IT was a controversy about the nature and use of baptism that occasioned the starting of the doctrine of *the natural impotence of man to do what God requires of him*, of the imputation of the *sin of Adam* to all his posterity, and of the *arbitrary predestination* of certain individuals of the human race to everlasting life, while the rest of mankind were left in a state of *reprobation*; and this was so late as four hundred years after Christ. Before that time it had been the universal opinion of christians, and of Austin himself, who first advanced the doctrines above-mentioned, that every man has the power of obeying or disobeying the laws of God, that all men may be saved if they will, and that no decrees of God will be the least obstruction in the way of any man's salvation.

But Pelagius, a man of good understanding, and exemplary morals, in his declamations against some abuses of baptism, asserting that baptism itself does not wash away sin, as was then generally supposed (on which account it was the custom with many to defer it till near death) nor could have been appointed for that purpose, because infants, which have no sin, are bap-
tise.

tised, Austin in opposition to him maintained that, though infants have no *actual sin* of their own, they have the stain of *original sin* in which they were born; though he was far from asserting that Adam was the *federal head* of all his posterity, and that his sin was properly *imputed* to them. This was an improvement upon the doctrine in after ages. What Austin maintained was, that men derive a *corrupt nature*, or a *proneness to sin*, from Adam.

Also, having been led, in the course of this controversy, to assert that by means of original sin no man had it in his power to attain to salvation, he was obliged to maintain that it depended upon the *will of God* only who should be finally saved, and that he *predestinated* whom he thought proper for that purpose, independent of any foresight of their good works, which it was not in their power to perform without his immediate assistance, and in which he must be the first mover.

But notwithstanding this doctrine of the corruption of human nature, of the necessity of divine grace for the production of every good thought or action, and of predestination to eternal life without regard to good works, advanced by Austin, prevailed in the west, chiefly through the authority of his name, it was never received in the eastern church, and was much controverted, and held with various modifications, in the western. Also, together with this doctrine of grace, the divines of the Roman Catholic church held the doctrine of *human merit*, founded on the right use of the grace of God to man. And the present doctrines of *grace*, *original sin*, and *predestination*, were never maintained in their full extent till after the reformation by Luther, who was a friar of the order of Austin, had been much attached to his doctrines, and made great use of them in opposing the popish doctrines of *indulgence*, founded on that of *merit*.

III. A concise History of the Doctrine of Atonement.

THE doctrine of *atonement*, or of the necessity of *satisfaction* being made to the justice of God by the death of Christ, in order to his remitting the sins of men, arose from an abuse of the figurative language of scripture, as the doctrine of *transubstantiation* also did. But for several centuries these figurative expressions were understood and applied in a manner very different from what they now are.

It was granted by some pretty early writers, that we were *bought (or redeemed) with a price*; but then, as we had been the slaves of *sin*, and were redeemed by God, who ransomed us by the death of his son, it was maintained till after the time of Austin (the principal author of all the rigid doctrines that are now called *Calvinistic*) that the price of our redemption was paid

paid not *to* God, but *by* God, to the *devil*, in whose power we were. Of this opinion was Austin himself, who wrote largely on the subject in his treatise on the doctrine of the trinity. It was long after his time before we find any traces of its being generally thought that the price of redemption was paid to the offended justice of God; and the present doctrine of atonement, founded on the idea of the absolute necessity of an infinite satisfaction being made by one infinite being for offences of an infinite magnitude, as committed against another infinite being, is subsequent to the reformation. This doctrine was advanced by the reformers in the course of their controversy with the papists, about the doctrine of human merit, works of penance, and the power of granting indulgences. Now can it be supposed that a doctrine of so much importance, as this is always represented to be, should have been unknown so many ages?

Thus all these boasted ancient doctrines are in fact of late date, either having arisen from the principles of heathen philosophy, or having been started and extended in the course of controversy, one false position making another necessary for its support; and an air of awful and deep *mystery* has been no small recommendation of them to many of the more ignorant.

The doctrine of the *trinity*, having been one of the earliest corruptions of christianity, will probably be one of the last to be completely eradicated. But the time, I trust, is fast approaching, when, by means of the zeal of truly enlightened and good men in this great cause, this fundamental error, which gives such great and just cause of offence to Jews and Mahometans, will be removed, and all that has been built upon it will fall to the ground.

The Conclusion.

MY Christian Brethren, if the reading of this address give rise to any *doubts* or *scruples* in your minds, with respect to some doctrines which you have been used to consider as true and *fundamental* in the christian religion, enquire farther; and if you be *satisfied* that you have hitherto been mistaken, dare to avow the truth, and act consistently with it. Dread the consequences of joining, with an enlightened mind, in the *idolatrous worship of any creature*, though enjoined by any human authority; remembering the words of Christ, *thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10. and also that awful voice from heaven respecting all anti-christian corruptions of the gospel, in mystical Babylon; *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, Rev. xviii. 4.

Think not to avail yourselves of the wretched equivocation of many divines, who imagine that they may safely ascribe all divine honours to Jesus Christ, on account of his *union with the Father*, when they believe no more of his *proper divinity* than professed Arians or Socinians. By this artifice they secure the reputation and emoluments of orthodoxy; but let them consider the value of the purchase, and the price they give for it. To mere worldly considerations, to the *praise of men*, and *silly lucre*, they sacrifice that *integrity*, for the loss of which worlds cannot compensate.

The publisher of these tracts does not conceal his name through the fear of any thing that *men* can *say of him*, or *do to him*, but merely to give what he has written a better chance of being read without prejudice. What he has done is out of a sincere good will and compassion to the multitude, who believe *they know not what*, or *why*, and what is of more consequence, who *know not what spirit they are of*; but instead of *speaking the truth in love*, mistake bitterness and rancour for a zeal for God and his truth, and also for the sake of a better sort of people, who are unhappily drawn into the same delusions.

Considering the deference which the common people always pay to the judgment of men of learning, there can be little doubt but that, if those persons who, having studied this subject, have been convinced that Christ is not God, and ought not to be worshipped as God, had openly avowed their opinion, and had had recourse to no mean subterfuge or equivocation, this fundamental article of true and rational christianity had long ago been the prevailing belief; and our religion appearing more worthy of its divine author, there would have been, at this time, fewer unbelievers in all christian countries, and many more converts made to it from other religions. And, compared with this glorious advantage, what has been gained by all the arts and sophistry of ministers, who have concealed their real meaning under ambiguous expressions, lest, as they pretend, they should too much shock the prejudices of their hearers?

That some regard should be paid to the prejudices of the *weak* is allowed; but let not this lead men to criminal dissimulation, or extend to things of so much importance as this, respecting the *unity of God*. In this case, let us keep at the greatest distance from every thing that is *disingenuous*; let the truth be spoken in the most explicit manner, and let the consequences be left to the *power of truth*, and the *God of truth*. Besides, it is impossible that while men retain depraved and unworthy notions of God, their devotion should be such as God requires; so that this pretended tenderness injures those who are the objects of it, as well as bears an unfavourable aspect on the interests of christianity more at large. Such are
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the effects of the *wisdom of this world*, when it is put in the place of *sincerity*, and a regard to the plain *truth of the gospel of Jesus Christ*!

Professing the purity of the christian faith, let us be careful, my brethren, to adorn it by a blameless and exemplary life. More especially let us beware that we do not wear *the form of godliness*, when our hearts are destitute of the *power* of it; and that we indulge no secret hope, that by any peculiar strictness and austerity of life, by frequent or long prayers, or by attending on much preaching, and using other *means* of religion, we shall atone for a neglect of the *weightier matters of the law, righteousness, mercy, and truth*. Let the integrity of our hearts appear in the cheerfulness of our countenances, and let us shew that we love God whom we have not seen, by loving our brethren whom we do see, and by being always ready to do them every kind office in our power.

To judge of our love to God, or of our love to Christ, directly, by what we *feel* when we think of them, especially when we are excluded from the world, as is the custom with many, is to expose ourselves to the grossest and most dangerous delusions. We find in the scriptures a much plainer, and safer method of judging in both these cases. *This*, says the apostle John, *is the love of God, that we keep his commandments. If ye love me, says our Lord, keep my commandments. Ye are my friends, if ye do whatsoever I command you; and this is my commandment, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another.*

Remember that true christian charity is humble, modest, and diffident; and that he is pronounced to be happy, who *feareth always*, so as to be circumspect in thought, word, and deed; and that, for this purpose, we are to *put on the whole armour of God*, that we may withstand the temptations of the world.

Rather than indulge a Pharisaical pride, in recounting your *experiences*, boasting how vile you have once been, or thought yourselves to be, in order to make others believe how holy and sanctified you are now, content yourselves with the language and practice of the humble publican, who, speaking to God, and his own heart only, cried, *God be merciful to me a sinner.*

Rejoice in all the real good you see done by others, whatever may be their ill will, or opposition to you; and be especially upon your guard, lest your just aversion to what is corrupt in the principles or practices of others, lead you to dislike what is good in them. Let not the *Pharisaical rigour* of some throw you into the opposite extreme of *levity*; and let not their laying an undue stress upon praying, preaching, and other means of religion, make you neglect them, as we are too apt to do, with respect to any thing that has been much abused.

Having enough to do with our own hearts, let us be particularly upon our guard against that spirit of *condemnation*, which many professing christians indulge with too little restraint. Let us remember that the true christian *heareth all things and hopeth all things*; and let us never forget the awful warning of our Lord, *Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.*

Be not moved, my Brethren, by the rash censures and reproaches of others. *Persecution*, of some kind, is what *all who live godly in Christ Jesus must expect to suffer in this world.* To their wrath, anger, clamour, evil speaking, and malice, answer with the wisdom that is from above; which is pure, peaceable, gentle, and easy to be intreated; full of mercy, and good fruits, without partiality, and without hypocrisy. Let us even rejoice that we are counted worthy to suffer shame, and insult, for the sake of Christ, though our sufferings come not from the professed enemies of Christ, but from *false brethren*; and let us not be concerned at being counted *deceivers*, if we be conscious to ourselves that we truly love the gospel, and that we labour to promote and adorn it.

You will be called *Arminians* and *Socinians* by your adversaries, or something else that shall express more of their hatred and dislike. But let not this offend you. If there be any proper meaning in those epithets, it can only be that you hold certain opinions which they deem to be false, but which you cherish, as the only genuine doctrines of the gospel. If nothing more is meant by those terms, besides mere reproach and abuse, think yourselves happy, as being reproached for the name of Christ, 2 Peter, iv. 14. With many the appellation of *Lutheran Calvinist* is reproachful, and with many also, that of *Christian* much more so. Besides, both Arminius and Socinus were men who loved the gospel, and who suffered more for their adherence to it, than most others of the Reformers, especially *you*.

If we be Christians indeed, we shall consider ourselves as *not of this world*, but as *citizens of heaven.* The friendship of this world, therefore, together with popularity, and success in it, ought not to be considered as any object for us. If we abide in Christ, and walk even as he also walked, not being conformed, but being transformed by the renewing of our minds, of a far nobler inheritance, an inheritance incorruptible, and that fadeth not away, reserved in heaven when Christ, who is our life, and for whom we shall appear, we also shall appear with him in

to this address with a word of advice and exhortations, whether they be members of the estate of any society of dissenters in this country.

Of such great importance is the doctrine of the *divine unity*, that nothing will more fully justify a separation from any christian church that does not openly profess it, and much more from those that avow the contrary doctrine, directing prayers, and paying supreme worship, to any other than the *God and Father of our Lord Jesus Christ*.

It was for the preservation of this great and fundamental doctrine, that Abraham, and his family by Isaac and Jacob, were separated from the rest of the world, and made a distinct people, as it were to be the depositaries of the true religion, which consists principally in the sole worship of the one true and living God, the maker and preserver of all things. The same important doctrine was uniformly taught by Christ and the apostles; though christians in after times, like the Israelites after the time of Joshua, relapsed into that idolatry which has generally prevailed to this day.

If it was a sufficient justification of the first reformers, that they considered the church from which they separated as worshipping saints and angels; will it not justify your separation from their partial reformatiions, that you consider them as praying to and worshipping one whom you consider as a *man* like yourselves, though honoured and distinguished by God above all other men?

To join habitually in public worship with trinitarians, is countenancing that worship, which you must consider as *idolatrous*; and which, however innocent in them, is highly criminal in you. If they think it a point of conscience not to go to mass in popish churches because, in their opinion, it is idolizing a *piece of bread*, you ought to make a point of conscience of not worshipping with them, because in your opinion it is idolizing a *man*, who is as much a creature of God as a piece of bread, and just as improper an object of worship.

Besides, the great offence to Jews, Mahometans, and the world at large, being the doctrine of the *trinity*, it is highly necessary that societies of christians should be formed expressly on this principle of the *divine unity*, that it may be evident to all the world, that there are christians, and societies of christians, who hold the doctrine of the trinity in as much abhorrence as they themselves can do. For the conversion of Jews or Mahometans to christianity, while it is supposed to contain the doctrine of the trinity, no person who knows, or has heard of Jews or Mahometans, can ever expect.

You will say We unitarians are but few, even in large towns, and still fewer in villages, and there are no men of leisure or learning among us. But was not this the case with the primitive christians, and yet this circumstance was no obstruction to the forming of a christian church in any place. We read of churches in private houses.

Assemble together, therefore, in the name and in the fear of God, and according to the order of the gospel, every Lord's-day, if there be no more than *two or three*, or even a single family of you in a place: read the scriptures, and pray together. Also read sermons, or other works of moral instruction, of which there is, happily, no want at this day. Baptize, and administer the Lord's supper among yourselves; and as you grow more numerous, form yourselves upon some regular plan of church discipline; that it may be the means of uniting and keeping you together; and rigorously exclude all persons whose conduct would be a reproach to you.

As to a *learned ministry*, it is acknowledged to be desirable, where it can be had, but it is by no means necessary. The gravest and most respectable persons among you, and those who have the most leisure, will, in the character of *elders*, select and read proper prayers and discourses, and perform all the offices of christian societies, just as well as the elders in the primitive churches, who had no such helps as you now have; and miraculous powers were not of long continuance with them.

If you be at present members of the established church, you will find a *reformed liturgy* ready prepared for your use by Mr. Lindsey. But if you should prefer the mode of worship among the Dissenters (but men of sense will not make much account of such distinctions) you may in many authors, especially at the end of Mr. Holland's sermons, find forms of such prayers as you have been used to: or you may apply to dissenting ministers of your acquaintance, who will cheerfully give you any assistance in their power.

All these are trifling obstacles to a great design. It requires indeed a proper degree of christian *zeal*; but the object is worthy of it. The example has been already set in Scotland, where it was least of all to be expected; and the success has been such as should abundantly encourage similar attempts in this country.

The Baptists and Methodists, not laying much stress upon a learned ministry, flourish greatly, the Independents are now taking the same methods, and with the same success; while the rational Dissenters, fancying they would be disgraced by the want of a learned ministry, are dwindling away almost every where.

Whatever inconvenience may arise from mere *novelty*, it is soon over; and as the Methodists are collecting into bodies in all places; a thing of this kind will excite much less surprize. But what impression ought the censure of the world to make upon those who, as christians, profess to be *above the world*, and to rejoice that they are counted worthy to suffer *shame* in the cause of Christ, and to think themselves *happy* if they be reproached on that account. You should imagine that you hear that

THE
TRIUMPH OF TRUTH;

BEING AN ACCOUNT OF

The TRIAL of Mr. ELWALL,

BEFORE JUDGE DENTON,

For publishing a Book in Defence of the UNITY of GOD,

At STAFFORD ASSIZES, in the Year 1726.

THE PREFACE.

THIS trial is printed from the author's second edition, even without altering such phrases as are peculiar to that denomination of christians with whom he generally associated, and whose style he adopted; and certainly the Quakers ought to think themselves honoured even by this kind of relation to Mr. Elwall. Such firmness in the cause of truth, and such presence of mind in asserting and vindicating it, as appear in this truly apostolical, and have had but few examples since the promulgation of christianity. It is impossible for an unprejudiced person to read this account of it (which is written with much true simplicity, perspicuity, and strength of evidence) without feeling the greatest veneration for the writer, and the conviction and love of the truth, and a proportionable maintaining it. I should even think it impossible for an unprejudiced person to read it attentively, but, if he consider with his own mind, he will receive some favourable impressions both of the author, and of that cause, which is maintained with such becoming dignity, and with a presence of mind, in every respect worthy of a

presence of truth on this memorable occasion, honourably discharged, though he had certainly broken the express laws of this country, and a glorious man ought to have been sentenced, as a convicted and avowed blasphemer.

pbemer. What must a lover of truth, and of free enquiry, as subservient to truth, think of such laws, and of the ecclesiastical constitution of the countries in which they are in force!

It is to be wished that such a monument of the TRIUMPH OF TRUTH might be constantly held out to the view of all mankind, and particularly in this country where it was exhibited.

The Dedication of the treatise, on account of which Mr. Elwall was prosecuted, is dated *the eighth day of the second month, 1724*; he speaks of his trial in a treatise, entitled, *A declaration against all kings and temporal powers under heaven*, printed in 1732; and Judge Denton, before whom he was tried, went the Oxford circuit in 1726 and 1728. From these circumstances it may be concluded, that the former of these years is the date of this remarkable trial, especially, as in some part of the same year 1726, Mr. Elwall published another defence of the unitarian system, in a treatise which he entitled, *Dagon fallen before the Ark of God*, which would probably have been mentioned in the course of the trial, if it had been published at that time.

Since the writing of the above, the Editor has had the pleasure of knowing many of Mr. Elwall's acquaintance, and particularly Mr. John Martin, of Skilts Park, between Birmingham and Alcester, who was present at the trial. He is now in his eighty-fourth year, and perfectly remembers that it was in 1726, and he thinks it was the summer assizes, because the weather was very hot. The reputation of the trial drew many persons to hear it, and himself among the rest; and, being acquainted with some of the sheriff's men, he got a very convenient station, at about an equal distance from the judge on his left hand, and Mr. Elwall on his right, where he saw and heard to the greatest advantage. The trial, he says, was in the morning, and the figure of Mr. Elwall, who was a tall man, with white hair, a large beard, and flowing garments, struck every body with respect. He spoke about an hour with great gravity, fluency, and presence of mind, but what is printed is the substance of what he said. The judge gave the most obliging attention to him, and the confusion of the clergy, when he paused, and waited for their answer, as mentioned in the trial, was very visible. During the trial, Mr. Martin says he was struck with the resemblance of it to that of Paul. He does not recollect that the Jury brought in any verdict, but the Judge said he was at liberty to go where he pleased. It is possible that the trial might not come to a regular termination, on account of Mr. Elwall not having had a copy of the indictment, as mentioned in this account.

THE
TRIAL OF MR. ELWALL.

BECAUSE so many persons have earnestly desired to read this trial, I have here published a third edition of it, in order to encourage all honest men, who have the eternal law of God on their side, not to fear the faces of priests, who are generally the grand adversaries of liberty and truth, and the bastions and bulwarks of all ceremonies, fopperies, and absurd doctrines that are in the world.

I do this for the glory of the Most High God, and for the honour of his sacred law, and for the good of all my fellow-creatures; that they may obey God, and not man; Christ, and not the pope; the prophets and apostles, and not prelates and priests; and God knoweth this is my sincere desire, that all religion and spiritual things may be perfectly free, neither forced nor hindered; this being the true liberty of the gospel of *Jesus Christ*, who said, *The kings of the Gentiles exercise authority, but it shall not be so with you.*

About fourteen years ago, I wrote a book entitled, “A True Testimony for God and his sacred Law; being a plain, honest defence of the first commandment of God, against all the Trinitarians under heaven, *Thou shalt have no other Gods but me.*” I lived then at *Wolverhampton*, in *Staffordshire*, where my ancestors have lived above eleven hundred years, ever since the *Saxons* conquered the *Britons*.

When this book was published, the priests in the country began to rage, especially the priests of *Wolverhampton*, who had a great hand in the several troubles I underwent. In short, they never ceased till they had procured a large indictment against me at *Stafford* assizes; where I felt the power of God, enabling me to speak before a very great number of people, being accused of heresy, &c. But I truly answered, as my beloved brother *Paul* did in his day, viz. *In that way which some call heresy, so chuse I to serve the God of my fathers, believing all that is written in the law and the prophets.*

After the long indictment was read, I was asked if I pleaded guilty, or not guilty. I said I was not guilty of any evil, that I knew of, in writing that book; but if they meant whether I wrote the book or not (for they had quoted many pages of the book in that indictment) I owned I did write it; and that if I might have liberty to speak, I believed I should make it manifest to be the plain truth of God.

Then the judge stood up and said, “Mr. *Elwall*, I suppose you have had a copy of your indictment?” I told him I had not had any copy of it. Upon which he turned towards the priests, and told them that I ought to have had a copy

copy of it. But they not answering, he turned to me, and said, That if I would give bail, and be bound to appear at the next assizes, he would defer my trial till then. But I told him, I would not give bail, neither should any man be bound for me; that if the Prince of *Wales* himself would, he should not; for, said I, I have an innocent breast, and I have injured no man; and therefore I desire no other favour, but that I may have liberty to plead to the indictment myself.

Upon which he said, very courteously, You may. The Judge having given me liberty of pleading to the indictment, I began my speech with the sacred first commandment of God, viz. *Thou shalt have no other Gods but Me*. I insisted upon the word *Me* being a singular; and that it was plain and certain, that God spake of himself, as one single person or being, and not three distinct persons. And that it was manifest, that all the church of God, which then heard those words, understood it in the same plain obvious sense as I do; as is most evident from the words of the prophet *Moses*; who said to Israel thus; *Unto thee it was shewed, that thou mightest know, that the Lord be is God, there is none else besides him; out of heaven he made thee hear his voice, &c.* I told them, that from the words *be*, and *him*, and *his*, it was certain God was but one single person, one single *be*, or *him*, or *his*. I told them that all the patriarchs from the beginning of the world, did always address themselves to God, as one single being. O thou *Most High God, possessor of heaven and earth*; and *Abraham* said to the king of *Sodom*, *I have lift up my hand unto the Lord, the Most High God, the possessor of heaven and earth, &c.* They knew nothing of a trinity, nor of God's being a plurality of persons; that monstrous doctrine was not then born, nor of two thousand years after, till the apostacy and Popery began to put up its filthy head.

Then I told them, that all the prophets witnessed to the same of the same pure uncorrupted unitarian doctrine of *one and no other but he: Have we not all one Father, hath not he created us?* Then I told them the words of God to *Abraham*, *I am God Almighty, walk before me, and be thou to me*; and by the prophet *Isaiah*, *To whom will ye liken me, or I be equal, saith the holy One, not the holy Three*. I told them that the words *Me* and *One* did utterly exclude that person's being God, but that *One* single *Me*; and that God himself often testifies the same truth, by saying, *There is no God besides Me?* And then tells us plainly, *There is no God besides me. I am the Lord, and there is none else; I know not any: I am the Lord, and there is none else; there is no God besides me.* *Isaiah* xlv. 5.

I said I, let God be true, but every man a liar, that every man that contradicted him; for he is the God of the living. He says, *I lift up my hand to heaven, I say, I live for ever.* I had pleaded many texts in the Old Testament, that did not enter the New; and told them that our Lord Jesus Christ

Christ, the prophet, like unto *Moses*, held forth the same doctrine that *Moses* had done; for when a certain ruler came to ask him which was the first and great commandment (or how he expounded it) he told him the same words that *Moses* had said. *Hear, O Israel, the Lord thy God is one Lord, not three, and thou shalt love the Lord thy God with all thy heart, &c.* And the scribe said, *Thou hast answered right, for there is but one God, and there is no other but he, &c.* Then I mentioned the words of Christ, in the xviith of *John* and ver. 3, as very remarkable and worthy of all their observation: *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* And then I turned my face directly to the priests (my prosecutors, who all stood on the right side of the judge) Now, said I, since the lips of the blessed Jesus, which always spoke the truth, say, his Father is the only true God; who is he, and who are they that dare set up another, in contradiction to my blessed Lord, who says, his Father is *the only true God*?

And I stopped here, to see if any of them would answer; but the power of God came over them, so that all their mouths were shut up, and not one of them spake a word. So that I turned about over my left shoulder, and warned the people in the fear of God, not to take their religious sentiments from men, but from God; not from the Pope, but from Christ: not from Prelates nor Priests, but from the Prophets and Apostles.

And then I turned towards the Judge, and told him, that I was the more convinced of the truth of what I had said, from the words of my blessed Lord; who said, *Call no man Father here upon earth; for one is your Father, even God. And call no man Master, for one is your Master, even Christ.* From hence, said I, I deduce this natural inference, that in all things that are of a spiritual nature, we ought to take our religion from God and his prophets, from Christ and his apostles. It will be too long to mention all the texts and proofs that I made use of; I will only add one or two, as that of *Paul*, 1. Cor. viii. 4, 5, 6, where the apostle tells us, *There is no other God but one; for though there be that are called gods (as there be gods many, and lords many) both in heaven and earth; but to us there is but one God, the Father, of whom are all things: so that I told them here was a plain demonstration; for he says, there is but one God, and tells us who that one God is, that is, the Father.* And therefore no other person could be God but the Father only; and what I had written in my book was the plain truth, and founded on God's own words, *Thou shalt have no other Gods but me.*

In short, I could plainly perceive there was a general conviction through the court. The judge and justices of the peace did not like the prosecution; but saw plainly, that *out of envy the priests had done it.* I then began to set before them

them the odious nature of that hell-born principle of persecution, and that it was hatched in hell; that it never came from Jesus Christ; that he and his followers were often persecuted themselves, but they never persecuted any; that we had now a very flagrant instance of it in the papists at *Thorn*; where they first took away the schools where our brethren the protestants educated their children; then they took away the places of their religious worship; then they put them in prisons; then confiscated their estates; and, last of all, took away their lives.

Now we can cry out loud enough against this, and shew the inhumanity, cruelty, and barbarity of it; but, said I, if we, who call ourselves protestants, shall be found acting in the same spirit, against others, the crime will be greater in us than in them; because we have attained to greater degrees of light than they.

However, I told them, that I had put my house in order, and made up my accounts with all men as near as I could; and that as I owed no man here any thing, so I would not pay a penny towards this prosecution. And that I was sure of it, that whatever fine they laid on me, or whatever hole or prison, said I, you thrust me into, I shall find God's living presence with me, as I feel it this day: And so ended my speech.

Upon this a justice of the peace, one *Rupert Humpatch*, got up, went to the judge, laid his hand upon the judge's shoulder, and said, my Lord, I know this man to be an honest man; and what I say, I speak not by hear-say, but experience; for I was his next door neighbour three years. Also, another justice spoke to the same effect. Then the judge spoke to me; *Mr. Elwall*, I perceive you have studied very deeply into this controversy; but have you ever consulted any of our reverend clergy, and bishops of the church of *England*, I answered, Yes, I have; and among others, the Archbishop of *Canterbury* himself, with whom I have exchanged ten letters, viz. four I have had from him, and six he had from me. [At which words, all the priests stared very earnestly.] Well, says the judge, and was not the archbishop able to give you some satisfaction in these points, *Mr. Elwall*? I said, No; but rather quite the reverse; for that in all the letters I sent to the archbishop, I grounded my arguments upon the words of God and his prophets, Christ and his apostles; but in his answers to me, he referred me to acts of parliament, and declarations of state, &c. whereas I told the bishop, in one of my letters, that I wondered a man of his natural and acquired abilities, should be so weak as to turn me over to human authorities, in this of a divine nature: for though in all things that are of temporal nature, and concern the civil society, I will be, *just to every ordinance of man for the Lord's sake; even to*

the king upon the throne, down to the meanest officer in the land; yet in things that are of a spiritual nature, and concern my faith, my worship of God, and future state, *I would call no man father upon earth*, nor regard either popes or councils, prelates or priests of any denomination, nor convocations, nor assemblies of divines; but obey God and his prophets, Christ and his apostles. Upon which the judge answered, Well, if his Grace of *Canterbury* was not able to give you satisfaction, Mr. *Elwall*, I believe I shall not; and so sat down and rested him; for I think he had stood up for near an hour and a quarter.

Then he stood up again, and turning to the priests, talked softly to them. I did not hear what he said, or what they said to him; but I guessed from what the judge said next; for, says he, Mr. *Elwall*, you cannot but be sensible that what you have written, being contrary to the commonly received doctrines of the church, it has given offence to some of your neighbours, and particularly to the clergy; are you willing to promise, before the face of the country here, that you will not write any more on this head? I answered, God forbid that I should make thee any such promise; for when I wrote this book, I did it in the fear of God; and I did not write it to please the church of *Rome*, nor the church of *England*, nor the church of *Scotland*; but to please that God who gave me my breath; and therefore, if at any time I find myself drawn forth to write in defence of this sacred first commandment, or any other of the ten, I hope I shall do it in the same spirit of sincerity as I have done this. And I perceived the judge was not in any wise displeased at my honest, plain, bold answer; but rather his heart seemed to be knit in love to me; and he soon declared me acquitted: and then the clerk of the arraigns, or assizes, stood up, and said, Mr. *Elwall*, you are acquitted; you may go out of court when you please.

So I went away through a very great crowd of people (for it was thought there was a thousand people at the trial) and having spoken long I was a-thirst, so went to a well and drank. Then I went out of town by a river side, and looking about, and seeing no one near, I kneeled down on the bank of the river, and sent up my thank-offering to that good God who had delivered me out of their hands.

By the time that I returned to the town, the court was up and gone to dinner; a justice of peace and another person met me, and would have me to eat and drink with them, which I did; and afterwards, as I was walking along the street, some persons hove up a great sash window, and invited me up to them; and when I entered the room I found ten or a dozen persons, most of them justices of the peace; and amongst them a priest, whom they called Doctor. One of the justices took me by the hand, and said, Mr. *Elwall*

I am heartily glad to see you, and I was glad to hear you bear your testimony so boldly as you did. Yea, says another justice, and I was glad to see Mr. Elwall come off with flying colours as he did: Upon which the priest said (in a very bitter manner) *He ought to have been hanged.* I turned unto him, and said, Friend, I perceive thou dost not know what spirit thou art of: for the son of man came not to destroy, but to save: But thou wouldst have me destroyed. Upon which one of the justices said, How now, Doctor, did not you hear one of the justices say, that he was an honest man, and that what he said, was not by hearsay, but by experience, and would you have honest men hanged, Doctor? Is this good doctrine? So that the priest said but little more for some time: so I took leave of the justices, and took horse for Wolverhampton, for I knew there would be great joy in my family, for the common people all expected to hear of my being fined and imprisoned. But a farmer that lived near, who had been upon the jury at Stafford, got to town before me, and the people went all up and asked him, What have they done to Mr. Elwall? Have they put him in prison; He answered "No, he preached there an hour together, and our parsons could say never a word. What must they put him in prison for? I told our foreman of the jury, Mr. Elwall was an honest man, and his father was an honest man, I know him very well," so they were all damped. But there was great joy in my family, and amongst all my friends: Praises, living praises be attributed to that good God who delivered me out of their hands!

Christ never told us of that scandalous popish invention, of his human nature praying to his divine nature; but like a true obedient son of God, submitted to death, even that cruel death which the hatred and envy of persecuting wicked priests inflicted on him, because he had so plainly and truly told them all their blindness, covetousness, pride, and hypocrisy. And therefore God raised him from the dead; and for his faithfulness, God has exalted him to be a prince and a saviour to all those that obey that pure doctrine which God gave him to teach; that denying ungodliness and sinful lusts, we should live soberly and righteously in this world. Then are we his disciples indeed, when we do those things that he hath commanded. Then shall we be saved, not by the merits of Christ, that is another popish invention; for he never did any thing but what was his duty to do, and therefore could not merit any thing for others; but he taught us the true way to find acceptance with God, and that was by doing the will of his Father which is in heaven; and therein he is the way, the life, because no one cometh unto the Father, but by that way.

Neither did he make satisfaction unto God for us. It was impossible; and what God never required: But he who had no pleasure in the death of sinners, but rather that they should turn from wickedness and live, out of the immeasurable height and depth of his love, directed our Lord Jesus Christ to teach mankind a never-failing way of being reconciled to God; and that

was by sincere repentance and reformation. This was the gospel, or good tidings, of *Jesus Christ, Repent ye, for the kingdom of heaven is at hand.* He tells us, *I am not come to call the righteous, but sinners to repentance*; and by that beautiful excellent parable of the prodigal son, he illustrates the tender mercy of his God, and our God, of his Father and our Father, without any satisfaction. The compassionate Father required none at all, but humble confession and submission, with sincere repentance, and reformation, and then comes *the best robe, the ring, the shoes, and the scented calf*, to demonstrate the paternal acceptance without satisfaction or sacrifice, *but a broken and a contrite heart which he will never refuse*; for he can as soon cease to be God, as cease to be merciful.

And as to the trinitarians, nothing is more plain, than that they feed upon ashes; *a deceived heart hath turned them aside*, because they will not make use of those rational faculties which God hath given them; nor say, *Is there not a lie in my right hand?* otherwise they would never flatter the humble *Jesus*, nor make the most high God to be a plurality of persons.

For as to the Holy Ghost (their third God) it is evidently no distinct person from God, any more than a man's spirit is a distinct person from the man; so that the spirit of God is God's spirit; as is manifest from scripture and reason, Gen. vi. 3. *My spirit shall not always strive with man: And the spirit of God moved upon the face of the waters: And God said, Let there be light, and there was light. And God said, Let there be a firmament in the midst of the waters. And God made all things by the word of his power.* So that the word of God, and the spirit of God, are not distinct persons from God, but the power of God, and the energy of God. So the word of a man, and the spirit of a man, are not distinct persons from the man, but the man himself; if his word be false, or his spirit be wicked, the man is false and wicked.

The same degree of stupidity that leads trinitarians to call the word of God, and the spirit of God, distinct persons, would lead them to call the wisdom of God, the goodness of God, the love of God, the peace of God, the power of God, and mercy of God, distinct persons; and make God to be a trinity of trinities; for it is certain, God is expressly called by all those names.

But whosoever goes about to father this absurd and horrid doctrine of the trinity upon *Jesus Christ*, do egregiously abuse him; who told us plainly, *his Father was greater than he; and that he could do nothing of himself*, which is a demonstration that he is not God: For we are sure God is omnipotent, and can do all things of himself; being self-existent and independent, the supreme creator of the universe; and in this it is, that the unitarians triumph as unanswerable, believing in *Jesus Christ*, who told us his Father was *the only true God*, John xvii. 3.

P. S. By these last words of *Christ*, I myself was convinced many years ago.

A
FAMILIAR ILLUSTRATION
OF CERTAIN
PASSAGES OF SCRIPTURE
RELATING TO
THE POWER OF MAN TO DO THE WILL OF
GOD,
ORIGINAL SIN,
ELECTION AND REPROBATION,
THE DIVINITY OF CHRIST, AND
ATONEMENT FOR SIN BY THE DEATH OF
CHRIST.

BY A LOVER OF THE GOSPEL.

Search the Scriptures. JOHN V. 39.

WARRINGTON,
Printed by W. EYRES, for J. JOHNSON, N^o. 72,
St. Paul's Church-Yard, LONDON. 1795.
PRICE NINE-PENCE.

1. Bible—Interpretation.

THE
P R E F A C E.

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MY CHRISTIAN BRETHREN,

IN all theological controversies our appeal lies to the *Bible*, which contains the writings of the inspired prophets, and of the apostles and evangelists, who have recorded the precepts and doctrines of Christ. To those who lived in the times in which these books were published, they were, no doubt, very intelligible; the language in which they are written, and the customs to which they allude, being perfectly known to them. But what was easy to *them*, a long course of time has rendered extremely difficult to *us*, who use a very different language, and whose manners and customs are so exceedingly unlike those of the Jews. On this account, it may puzzle the greatest scholar of the present age to make out the sense of a passage of scripture, which could not but have been perfectly understood by the most illiterate person in that age. In this state of things, the *ignorant* and *unlearned* are very liable to *wrest the scriptures*, as the apostle Peter says they ever have done, while good sense and sound learning often maintain a very unequal contest.

It is another unfavourable circumstance with respect to the right understanding of the scriptures in this country, that the English translation of them was made at a time when the christian world was but just emerged from the darkness of popery, and while the belief of all those opinions which are combated in the **APPEAL** was almost universally retained. Our trans-

lators, therefore, having been educated in the belief of, and in a reverence for, those particular opinions, and not having had their minds sufficiently enlightened to call them in question, it is no wonder that, without any ill design, they should, in many places of their version, have expressed their own sentiments, and not those of the apostles. In all these cases a just translation is all that is necessary to remove the errors into which a wrong translation has led us. But with respect to them, you, my brethren, who are not acquainted with the languages in which the scriptures were originally written, must necessarily depend upon other persons for the interpretation of them. You may however be able, in a great measure, to judge for yourselves concerning different translations, by considering, if you will take pains to reflect upon the subject, which rendering of a doubtful passage is most agreeable to the general strain of the scriptures, and to common sense.

Do not, however, immediately conclude that an interpretation of a passage of scripture is *unnatural*, because, when it is first proposed to you, it may *seem* to be so; because this may arise from nothing but your having been long accustomed to understand it in a different sense, and from having imagined, though without sufficient grounds, that the tenor of scripture favoured a contrary sense. The Roman catholics, I doubt not, think it very unnatural to interpret the words of our Saviour, *This is my body*, in any other manner; and they think that our Lord's saying upon another occasion, *Unless ye eat the flesh of the son of man, and drink his blood, ye have life in you*, abundantly confirms their interpretation.

Now, in this little treatise, I desire no greater indulgence in the interpretation of scripture than all restants think themselves justified in taking, when they assert, that the meaning of these figurative expressions is, not that the *flesh and blood*, but that the *meat* of Christ is to be received and digested, that he be improved and practised by us, in order to our salvation. Since the very strongest figures of

of speech are manifestly used in almost all the books of scripture, it must be very unreasonable to expect that the most literal interpretation should always be the best.

I must farther apprise you, my brethren, that the passages which I have attempted to explain, being, for the most part, highly figurative, are, on that account, peculiarly difficult to understand; so that though I may not have it upon the precise sense of the writers, there may be no doubt, from other considerations, that the sense which I am combating is not the true one, which is quite sufficient for my purpose. It by no means follows that because I am wrong, my adversaries are right. In these cases there is the greatest room for criticism, and diversity of opinion. I have given what at present appears to me to be the real sense of every text of scripture which I have taken into consideration, but I shall gladly avail myself of the new lights, which may be thrown upon any of them in future editions of this pamphlet.

In the mean time, with great diffidence of my own judgment, I recommend what I have now written to your most serious and candid consideration; desiring that you would read it with your bibles at hand, turning to every passage to which I refer, and reading what goes before and after it; because I have no doubt but that, in this manner, you will see much more reason, if not to approve of my interpretations, yet to reject those of my adversaries, that I have suggested in this treatise, in which I have made a point of being as concise as I possibly could, consistently with perspicuity.

The rapid sale of the *Appeal* makes me hope that, inconsiderable as the performance is, it has been the instrument of some good, in the hands of that being who works by small things as well as by great ones.



I. Of the power of Man to do the Will of God.

THAT the sacred writers consider all mankind as naturally possessed of sufficient power to do what God requires of them, is evident from their earnest remonstrances and exhortations, with persons of all ranks and conditions, and their severe censure of them when they refuse to comply with their exhortations. Nor was this the case with the *Jews* and *Christians* only, who were favoured with divine revelation. The apostle Paul evidently considers the *Gentiles* also in the same light; though, much not being given to them, much was not required of them.

In the first chapter of the epistle to the Romans this apostle represents the Gentile world, in general, as having grossly corrupted themselves; yet, in that very representation, he not only says, ver. 18, 19, that they had subjected themselves to the *wrath of God, revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest, for God hath shewed it unto them;* but also ver. 32. that *knowing the judgment of God (that they who commit such things are worthy of death) not only do the same, but have pleasure in them that do them.* So that the degeneracy and depravity into which they were sunk were owing, not to want of ability, but wilfulness, and a determined opposition to the powers of conscience with which their Maker had endowed them, and which continued unceasing remonstrances within them. Reasoning with the Jews, in the second chapter, he gives the following representation of some of the Gentiles, ver. 14, 15. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law to themselves. Which shew the work of the law written in their hearts, their conscience*
also

also bearing witness, and their thoughts, the mean while, accusing or else excusing one another: and he adds, in the 26th, 27th verses. *Therefore, if the uncircumcision, i. e. the uncircumcised Gentiles, keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? i. e. shall he not be equally accepted by God as a righteous Jew? and shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision, dost transgress the law?* I presume no one will think so meanly of St. Paul's reasoning as to suppose, that he here puts a case which either never was true in *fact*, or possible in *nature*; but if this case either ever was true in *fact*, or *possible*, those uncircumcised Gentiles, who should answer this description must certainly have received from their Maker capacities and powers to do the will of God acceptably. And if others did not act in like manner, it was not owing to their not having received like natural powers, but to their not making a like improvement of them.

But let us attend to some passages which have been produced in proof that man is not, by nature, able to do the will of God, or that his Maker has not given him capacity, and ability to know and do his will acceptably, without the superadded operations of special grace to remedy his natural inability.

1 Cor. ii. 14. *But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*

Upon this text I would observe first; that the word, which is here translated *natural*, properly signifies *animal*, or *sensual*. Thus 1 Cor. xv. 44, 46. the apostle uses the same word three times for that body which dies, and is buried, to distinguish it from that *spiritual* body which shall rise again; where the word *animal* much better expresses the apostle's meaning than *natural*. Again James uses it, ch. iii. 15. where our translators have rendered it *sensual*. *This wisdom descendeth not from above, but is earthly, sensual, devilish.* It is also used, ver. 19. of Jude's

Jude's epistle, and rendered *sensual*. *These are they who separate themselves, sensual, having not the spirit.* These are all the passages of the New Testament where I find this word used. And it appears that where it denotes the character of persons, or moral quality of things, our translators have rendered it *sensual*. Consequently, in consistency with themselves, they should have rendered the text under consideration, *But the sensual man* (who has no higher aims than the gratification of his animal senses) *receiveth not the things of the spirit of God, &c.* This would have been readily understood and acknowledged by all, and is perfectly consonant to what he says to the Romans, viii. 7. *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*

Secondly; In this chapter the apostle assures the Corinthians, that the doctrine which he had preached to them did not take its rise from worldly wisdom, or Philosophy, but was *that* only which had been revealed to the apostles by the spirit of God, ver. 10. That he had preached this doctrine in those terms only which the same spirit dictated, comparing the several particulars of it one with another, and with those things which the same spirit had revealed to the Patriarchs and prophets of old: That none of the wise or powerful men of this world had, or could possibly have discovered these counsels of God revealed by the spirit of God in the gospel, which spirit the apostles have received, that they might know and instruct others in the things that are freely given us of God. *But the sensual man receiveth not the things of the spirit of God, revealed by it to the apostles, and preached by them to the world, for they are foolishness to him, contradicting all his former sentiments and principles, to which he still adheres, neither can he know them, because they are spiritually discerned,* i. e. by the sole instructions of the spirit, to which he neither attends nor submits. *But the spiritual man discerneth or judgeth all things,* i. e. all the forementioned things of God revealed by his spirit; all gospel truths; *but he himself is discerned or judged of no man,* i. e. he is not subjected in these respects

spects to the judicature of the powers of this world, to the principles of human science, or the rules of human oratory.

Hence I would observe, first, that the *deep things of God*, or the things of the spirit of God, which the apostle speaks of in this chapter, are *the doctrines of the gospel revelation*. Now it is readily allowed, that as men were not endowed with any natural powers whereby they could discover these, they could not know them before they were revealed. But then, they were not under obligation to know or comply with them, till they were revealed. Secondly, That they who did not receive and comply with them, when revealed, are not represented as *incapable* through want of natural abilities and powers, but only as *disqualified*, or under a *moral impotence* through sensual dispositions which they indulged, and habits which they had contracted.

By the *spiritual man* seems to be primarily meant here, the *apostles*, to whom the spirit of God revealed the truths of the gospel; but they also may be comprehended under the denomination, who receive the gospel truths, believing in the veracity, and submitting to the authority of the spirit which revealed them.

John xv. 5. *Without me ye can do nothing.* This single clause of a long sentence, being separated from its connection with what goes before it, is produced as a proof that man is not able to do the will of God acceptably, without the immediate assistances, or operation, of special grace upon him through Christ. But, if we look into our Lord's discourse, we find him exhorting his disciples to adhere steadfastly to him and his doctrine, *that they might bring forth much fruit*. He reminds them, that they had already gained much spiritual improvement by his instructions, ver. 3. *Now ye are clean through the word which I have spoken unto you.* He intimates that, if they abandoned him and his doctrine, they would deprive themselves of the means of fruitfulness. He is not speaking then of the natural powers of man, but of the importance of the doctrines which he taught to render men fruitful in good works; but this seems necessarily

rily to suppose a *capacity* in man to understand and improve his doctrines to these purposes.

It seems to be treating Christ and his words with great irreverence, to apply them to other purposes than those for which he used them. We all readily agree that (in our Lord's sense of the expression) *without him we can do nothing*. i. e. If we abandon him and the gospel, we cannot be fruitful in holiness or good works; and are very thankful for the provision he hath made, and the assistances he hath afforded us by his word, *that we may bring forth much fruit*.

Philip. ii. 13. *For it is God who worketh in you both to will and do of his good pleasure*.

In this passage the apostle exhorts the Philippians to *work out their own salvation with fear and trembling*, from a grateful sense of the goodness of God in granting them, for that purpose, the instructions and motives of the gospel, by which such convictions had already been awakened in them, as had excited them both to choose and perform what God required. The *energy*, or operation of God here spoken of, seems to be the energy of *instruction and persuasion*. No doubt it is a very reasonable and powerful motive to us all to work out our salvation, that God, in unspeakable love and good-will, is continually working in us, by the truths and motives of the gospel, to choose and perform what he hath required of us.

1 Cor. xv. 10. *But by the grace of God I am what I am*.

Let any one carefully attend to the whole case of Paul's conversion, from being a persecutor to become a preacher and an apostle of Jesus Christ, and then say whether it be reasonable to draw general conclusions respecting all men from such a case. However, we will all readily adopt his words, and say *through the grace of God*, and his favours freely bestowed upon us by the gospel, *we are what we are*.

Eph. ii. 8. *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God*.

The word *that* doth not refer to faith: as is evident from the original, but to the preceding clause of the sentence.

sentence. *That ye are saved by grace through faith, this is not of yourselves: it is the gift of God. He is the sole author of this method of salvation.*

Ezekiel xxxvi. 25, 26, 27. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols I will cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

Look into the prophet himself, and I think it will appear, that this is a prediction of the restoration of the people of the Jews to their own country at the end of the Babylonish captivity, and that afterwards they should no more return to the practice of idolatry, to which their fathers had been so prone. Now, the history of that people informs us that this prediction was verified in fact. When God promises to give them a new heart, and to put a new spirit within them, it relates to the particular subject spoken of, viz. idolatry: and, in reality, there was a wonderful change wrought in the dispositions and practice of that people in this respect. This was effected by the deep impressions made upon them by the righteous judgments of God for the idolatries of their forefathers and of themselves. But the *new heart and new spirit* must not be understood of an universal, or general change from evil to good, because the whole subsequent history of the Jews, and particularly in the gospel times, contradicts it. It may, however, refer to some greater change to be produced in the moral character of the Jewish nation, on their return from their present dispersion, produced by the consideration of the hand of God in it, as the just punishment of their former vices. But it seems a strange perversion, to make this particular prediction to the returning captives, a general promise to mankind, at least to christians, of producing in them a thorough change of heart and life by the immediate operation of the spirit of God. This may be called, *accommodating*

dating scripture passages, but it seems taking very bold liberties, of making what we please out of them, very inconsistent with a sincere belief in them, as containing the word of God.

Psalms li. 10. *Create in me a clean heart, O God, and renew a right spirit within me.*

We ought not to interpret the figurative expressions of Hebrew poetry too literally, or to expect in it the rigid accuracy of expression of our western prose. The Psalmist seems to mean no more by *create*, than to *produce*, or *cause*; which does not exclude the instrumentality of ordinary means, any more than the word *renew*. Nay, the Psalmist seems to expect that the clean heart must be *created*, and the right spirit *renewed*, not by an immediate operation of sovereign and almighty grace, but by the instrumentality of those ordinary and usual *means* of grace which he had long enjoyed, and experienced the good effects of; and therefore he adds in the following words, ver. 11. *Cast me not away from thy presence, i. e. deprive me not of the ordinances of thy worship in the tabernacle, where thou manifestest thy presence in a glorious manner, and take not thy holy spirit from me, i. e. that holy spirit with the illuminations of which he had, as a prophet, been so often favoured, and from which he had reaped great spiritual improvement.*

Luke xxiii. 43. *To day shalt thou be with me in Paradise.*

Altho' certain writers and teachers of religion profess not to mention the case of the penitent thief to encourage presumption and carelessness in any one, yet they mention it so often, and insist on it so much, as an instance of a great and sudden change taking place at the last hour of a poor sinner's life, at the same time insinuating that the same change may take place in others (*for the Lord's hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear*) that I fear they do, in fact, unhappily encourage presumption and carelessness in many. Let us therefore consider this case with a little attention.

The above-mentioned writers, &c. take for granted, what is by no means certain, that the penitent thief's

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knowledge

knowledge of Christ, and repentance of his own sins, commenced only at the time of his crucifixion along with Jesus. But is it not possible, that the crime for which he suffered might have been committed a long time before, though he had been apprehended for it only very lately; when, whatever change might in the mean time have been wrought in his character and conversation, the law must take its course, and he must suffer the punishment due to his misdeeds, though he had repented of them very sincerely, and become a new man. The Evangelist has said nothing that precludes this supposition, and therefore we are at liberty to make it, especially if it will contribute to render the circumstances of the narrative more consistent and accountable. Let us see then what those circumstances are.

First, Observe that this penitent, in the reproof which he gave to his fellow-criminal, makes a candid and ingenuous confession of his crimes, and the justice of his punishment, and *that grounded upon a just and proper principle, the fear of God. Dost not thou fear God, seeing that thou also art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds.* This seems much more like the language of one who had long reflected upon, been seriously affected with, and formed mature conclusion from the sad subject, than of one who was but just now struck with a conviction of his sins, and a sense of his miserable state.

Secondly, Observe also the clear and confident declaration which he makes concerning Jesus. *This man hath done nothing amiss.* Can we suppose this declaration made by a man who had not known any thing of the person to whom he bears this testimony before this unhappy occasion? Doth it not seem rather the attestation of one who had had considerable knowledge of the rectitude of his character and the unblameableness of his conduct?

There are, I readily acknowledge, many difficulties attending the history of the penitent thief, which I have no occasion to consider in this place, it being sufficient

sufficient for my present purpose to shew that the doctrine of a probability of repentance at the article of death proving acceptable will no longer have countenance from it.

John vi. 44. 65. *No man can come to me except it were given him of my Father. Every man therefore that hath heard, and learned of the Father cometh unto me.*

— *No man can come to me, except the Father who hath sent me draw him.* Now how is it that God is elsewhere said to *draw* men, but by the force of motives and instructions, which supposes that men have a power of attending to them and improving by them. It is also to be observed that, in the whole of the discourse, in which the words quoted above are introduced, Jesus is blaming the Jews for their infidelity; and it would be very extraordinary, indeed, if for this purpose he should make use of an argument, which would entirely exculpate them, intimating that it was not in their power to do otherwise.

Our Lord sufficiently gives us to understand in what sense he uses the word *drawing* in the passage quoted above. He explains himself ver. 45. *It is written in the prophets. Isaiah liv. 13. And they shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me.* This was the way in which God the Father drew some of the Jews to Christ at that time, viz. such of them as, influenced by reverence, love and duty to him, heard attentively, and learned the truths which he had already taught them by Moses and the prophets; but they who were of a different spirit and conduct, with respect to the divine truths already revealed, could not come to Christ, who constantly referred them to the testimonies of Moses and the prophets in proof of his divine mission. To them it was not given to know the mysteries of the kingdom of heaven, Matt. xiii. 11. Agreeably hereto he says on another occasion, *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself,* John vii. 17. And he thus remonstrates against the unbelieving Jews, chap. v. 39, &c. *Search the scriptures, for in them ye*

think ye have eternal life : and they are they which testify of me.—But I know you, that you have not the love of God in you.—How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only. This appears plainly to be the language of one who considered the cause of the unbelief of these Jews as arising not from natural inability, or the withholding of the grace of God, but from contracted evil principles and habits, to which they determinedly adhered ; as he speaks ver. 40. *Ye will not come unto me that ye might have life.*

II. Of Original Sin.

THAT mankind are considerable *sufferers* in consequence of the fall of Adam is not denied ; but all the evils which Moses specifies as affecting his posterity on that account, are of a corporeal and temporal nature, viz. *labour, sorrow, and death*. It is possible, indeed, that the body being more subject to disease, the mind may be more feeble, and therefore more prone to comply with some temptations ; but then it should also be considered, that a sickly constitution is favourable to many virtues, and we see that a state of confirmed health is often highly dangerous in a moral respect ; so that upon the whole it is probable that our condition is more favourable to virtue than that of Adam. That the sacred writers did not consider it as, upon the whole, worse than his, is evident from their never giving the least hint, that any allowance will be made to men for that natural disadvantage. Nay many of the sinful posterity of Adam are blamed more severely than he was for his sin ; and if we consider his situation and the circumstances of his fall, we cannot suppose that he had greater strength of mind to resist temptation than we are now possessed of. Since, however, some particular texts are alledged, to prove that the nature of man is totally depraved by the fall, insomuch that all mankind, without exception, are now altogether incapable of any good

good thought, word, or action; and, moreover, that we are all subject to the everlasting wrath of God on account of the sin of Adam, I shall give a brief explication of the principal of those texts.

Gen. vi. 5. *And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually.* If we understand this passage literally, it will be contradicted by the character which is immediately afterwards given of Noah, of whom it is said, ver. 9. *that he was a just man, and perfect in his generation, and that he walked with God* But it is plain that this wickedness of mankind was not owing to any natural depravity, which their derivation from Adam rendered necessary, but that it was a *voluntary corruption*, and had its rise from themselves only; for it is said, ver. 12. *that God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.* Besides, this state of the world is alledged as a justification of the divine proceedings against them, whereas, if they had been corrupt by the *necessity of nature*, it must have operated as a plea in their favour, with that being who considers our frame, and remembers that we are but dust. If he makes suitable allowance for the infirmities of our *bodies*, much more would he consider the natural and necessary disorders of our *minds*.

Job xiv. 4. *Who can bring a clean thing out of an unclean? not one.* This is a proverbial expression, signifying that nothing can be more perfect than its original; but Job is not speaking in this place of the guilt and pollution of man, but of his sorrows and mortality.

Psaln li. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* This also has very much the air of a proverbial expression, signifying great depravity of heart, and very early habits of vice. That it was not intended to express a natural and invincible propensity to vice, is plain, because that would be inconsistent with the tenor of the whole psalm, in which the humble author seems disposed to

aggravate, rather than to extenuate his offences, to which this last-mentioned consideration would have greatly contributed.

Rom. v. 12, 13, 14. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, &c.*

I think a careful and impartial reader will observe, that the apostle speaks not here of the death of children, whom he does not once mention, or refer to, through the whole argument. But he speaks of those who were not only *capable* of sinning but had *actually* sinned, and refers us to the Mosaic history of mankind in the ages between the fall of Adam and the giving of the law by Moses. Sin and death entered into the world by Adam, and death hath passed upon all men, for that all have sinned, consequently must have transgressed some law, ver. 14. *For, before the giving of the law by Moses, sin was in the world, but sin is not imputed where there is no law:* and the law of Moses they could not sin against before it was given. *Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, i. e. by eating the forbidden fruit, or violating any positive law of life given to them.* What law then had they sinned against? Most evidently, the law of righteousness which God had written on their hearts: the sanction of which they were also well apprized of (as the apostle speaks of the Gentiles in general, ch. i. 32. of this epistle) *Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.* Hence it appears that the apostle does not speak of the sin of Adam being imputed to make men sinners, and subject them to death; but of actual and personal sins, and of death as the recompence of them. Now look into the Mosaic history of this period, and we find before the flood that the wickedness of men was great in the earth—Gen. vi. 5. *The earth also was corrupt before God, and the earth was filled with violence. For all flesh had corrupted his way in the earth, ver. 11, 12.* And after the flood, excepting

ing the faith and obedience of Abraham, Isaac, and Jacob, we have little else recorded besides transgressions of the law of righteousness; sins which men committed, though *not after the similitude of Adam's transgression*. As to the death of infants: God the great giver of life, hath, undoubtedly, a perfect right to resume it, whenever it seemeth meet to his infinite wisdom. But I do not recollect that the sacred writers do any where represent it as a *punishment* either for Adam's sin, or their own. In a few cases they speak of it as a punishment of the sin of their immediate parents, but then, as a punishment to their parents, who had sinned, not to the children, who had not sinned.

Rom. v. 6, 8. *For when we were yet without strength, in due time, Christ died for the ungodly.*

But God commended his love towards us, in that while we were yet sinners, Christ died for us.

Let the intelligent reader judge for himself, whether the apostle doth not speak here of the state of mankind (particularly of himself and the persons he writes to) before Christ's death, and the consequent publication of the gospel to the world, and intimate that the case is very different since that happy event? Doth he not plainly make the distinction in both verses, that we might not mistake his meaning, *When we were yet without strength, and while we were yet sinners*. But doth the case continue the same, since Christ died, with those to whom the blessings of the gospel are imparted? then hath Christ died, and the gospel been published in vain. Yet some writers represent the state of those for whom Christ died, and who have received the gospel, as just the same, as to *strength*, with them who had not received it, and lived before it was published. Surely, any of us would be displeased to have our words wrested to purposes so different from our intentions; especially, when we had endeavoured to guard them from such abuse. God our maker hath given us intelligent capacities, suited to those discoveries which he hath made of his will, whether by the light of nature, or revelation; he hath given us also freedom of choice and action for the

the conduct of ourselves; he hath granted us the light and motives of the gospel for our fuller instruction and persuasion; he is ever present with us and ready to assist our sincere endeavours to know and do his will; surely then, it is *unjust* and *ungrateful* to him to say that we are still *without strength*: and if we be sinners, it is wholly our own fault. As for the Gentiles, even the worst of them, the apostle no where ascribes their want of strength, to their not having received from their Maker sufficient abilities to know and do his will acceptably, but to their having voluntarily corrupted themselves and one another, and thereby lost the abilities which God had given them, and become *dead in trespasses and sins*.

Rom. vii. 7, 8. *Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.*

It appears to me that the apostle speaks here only of personal character and conduct, and the effects of them in producing governing habits; but not at all of any corruption or depravity of the *nature* of man effected by Adam's sin, whereby he is become *incapable* of doing that which is good, or pleasing to God. Adam, or his sin, is not mentioned by the apostle in treating of this subject. It is readily acknowledged, that a person who attaches himself to the gratification of his *carnal* or sensual appetites and passions cannot perform the will of God, but must daily become more and more alienated from *him*, and from his duty: but this is saying no more than that a wicked man cannot be a good man, or please God so long as he continues wicked. But it by no means follows that this man is unable to hear, understand, and receive salutary convictions from the truths of God, revealed by his Son Jesus Christ, and thereby become changed in his dispositions, and conduct, and from *carnally* come *spiritually minded*. The various forms which the apostle uses in the preceding and verses seem only to express one and the same thing, *viz.* the change produced in the dispositions

sitions and conduct of men by preaching of the gospel to them, and their attention to it, and sincere reception of it, together with the happy effects and consequences of it.

Ephesians ii. 3. *And were by nature children of wrath even as others.*

If we compare the passages in which the apostle uses the word *nature*, we shall find that he did not mean by it that internal frame, constitution, or condition of being wherewith God our maker hath formed us; but that external condition, or those outward circumstances (especially with relation to God and religious concerns) in which Divine Providence hath caused us to be born and live. Human nature, in our sense of the phrase, is the same in all mankind; but different persons may be brought forth into life, and spend it under very different natural circumstances, in the apostle's sense of the word *nature*. Thus Rom. ii. 14. He says, *when the Gentiles, which have not the law, do by nature the things contained in the law*; and ver. 27. *Shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, &c.* He here plainly speaks not of an internal frame, constitution, or powers, or what we call a *nature*, which the Gentiles had, different from that of the Jews; but of their external, moral, and religious state and circumstances, as destitute of the instructions and assistances of the law of Moses, by which they were much below the Jews. Again, in the remonstrance which he tells us he made to Peter, we find these words, Gal. ii. 15. *We who are Jews by nature, and not sinners of the Gentiles*; when certainly he doth not mean to intimate that the Jews had a different sort of nature, or internal constitution, whereby they were Jews; but only we who are natural born Jews, and have all along enjoyed the privileges of that people. So likewise in the text under consideration, having spoken of the Ephesians as formerly dead in trespasses and sins, wherein, in time past, ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; he

he adds, ver. 3. *among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind.* Observe, hitherto he speaks of external condition and circumstances, and of personal character and actual vices, and not at all of internal constitution, or a nature corrupted by the effects of Adam's sin. He adds: *and were by nature children of wrath, even as others, i. e. (conformable to his use of the word nature in other places) in consequence of our birth and situation among children of disobedience, where we were kept ignorant of the truth, deceived by false principles, and misled by bad examples, we ourselves were children of wrath, as others about us were, and many still continue.* By *children of wrath* I apprehend the apostle does not mean here *objects of the wrath and displeasure of God*, but only describes further the personal character of those whom he so denominates. As in the close of the former verse he had mentioned *children, or sons of disobedience*, i. e. disobedient children, (and Peter 1 Epist. i. 14. speaks of *obedient children*, in the original it is *children of obedience*) so here he mentions *children of wrath*, i. e. wrathful, furious, malignant, and mischievous persons. In a striking and beautiful figure, he represents disobedience and wrath under the persons of two fruitful mothers, whose offspring they had been. Accordingly, when the apostle comes in the beginning of the fourth chapter to exhort the Ephesian christians to a conversation conformable to *the vocation wherewith they were called*, and quite the reverse of the description he gives in this verse of their former character and conduct, he begins with describing it thus, ver. 2, 3. *With all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the spirit in the bond of peace.* He also concludes the chapter thus. *Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Do we not see a greater propriety and force in these exhortations, when

when we consider them as addressed to persons who had formerly been *children of wrath*?

III. Of Election and Reprobation.

Rom. ix. 11, &c. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. What shall we say then, is there unrighteousness with God? God forbid; for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, &c.*

These verses and the whole of this chapter, relate not to the election of particular persons to eternal life, but to the calling of the Gentiles, and the rejection of the Jews from the privileges of the gospel; and it is manifest that the apostle is not speaking in this place of the *final state*, or, indeed of the *persons* of Esau and Jacob, but of their posterity, and that only with a view to temporal privileges and prerogatives.

The whole body of christians, consisting of Jews and Gentiles, are frequently stiled the *chosen*, and *elect of God*, on account of their external privileges, as the whole Jewish nation had been so named before, on the same account. This is an easy and plain sense of *election*, reflects not at all on the perfections of God, is consistent with the offers and exhortations of scripture, and preserves a harmony between the language of the Old and New Testament.

It must be acknowledged, however, that in order to vindicate the divine conduct in the calling of the Gentiles, the apostle alledges some facts, in which not whole nations, but *particular persons* are spoken of, and which seem to imply, that their minds were under
supernatural

supernatural influence in forming *bad* as well as good resolutions; and there are other passages of scripture which at first sight seem to look the same way.

The hardness of Pharaoh's heart, Exod. ix. 16. Rom. ix. 17. the obstinacy of Sihon king of Heshbon, Deut. ii. 30. and the unbelief of many of the Jews, Isa. vi. 10. Mat. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8. are all ascribed to the purpose, act, or decree of God, who had important designs to answer by means of these blameable determinations of men. On the other hand, when persons believe and obey the gospel, it is ascribed to the divine influence upon their minds.

Mat. xi. 25. *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.* John vi. 27. *All that the Father giveth me shall come to me.* See also John xvii. Acts xvi. 14. *And the Lord opened the heart of Lydia, that she attended to the things that were spoken of Paul.* Moreover, every thing of this nature is expressly referred to the arbitrary disposition of God, in Rom. ix. 18, 23. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say, then, unto me, Why doth he yet find fault, for who hath resisted his will? Nay but, O man, who art thou, that thou repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory.*

To understand such passages as these, we should consider that in the language of the scriptures, God

is said to *do* those things, which come to pass according to the natural course of things, as well as to perform things of a miraculous nature; because they take place in consequence of the laws which he has originally established. And, certainly, if God had not made men liable to be seduced by temptation, they would not have sinned, any more than they could embrace truth without the means of becoming acquainted with it; and it must depend upon the good pleasure of God whether he will afford men more, or fewer advantages for attaining to knowledge, virtue, and happiness. But, notwithstanding this, if the means have been such as would have been effectual, provided there had been no criminal prejudice to frustrate them, men are blamed, and God is just and wise in punishing them, as well as in rewarding those whose minds are so disposed, as to receive advantage from the means of virtue and knowledge which are afforded them.

Now that, in this sense the sacred writers considered God as just to all mankind, is evident from the many earnest exhortations and exhortations addressed to sinners in the books of scripture, and from the blame and reproach which men are represented as incurring, when they continue in vice and ignorance. It is not possible that any persons could be so inconsistent with themselves, as to exhort sinners to repent, and to blame and reproach them for not repenting, if they did not consider them as having a natural power to comply with the exhortation. Nay, in this very passage of the apostle Paul, which is, perhaps, the most favourable to the doctrine of *absolute decrees* of any thing in all the books of scripture, God is represented as *enduring, with much long-suffering, the vessels of wrath fitted to destruction*, which evidently implies that they had sufficient power and time to repent, and to prevent their impending destruction; and therefore proves that their destruction was not *decreed*, but in case of their impenitence.

How much soever, therefore, the sacred writers refer to God, upon particular occasions, and whatever use they may suppose that his infinite wisdom will make

of the errors and vices of some individuals of mankind, in order to promote the interests of truth and virtue more at large, we cannot but conclude, that they considered every man's own determination as final with respect to his future state; and it is to be observed that neither the obstinacy of Pharaoh, nor even the infidelity of the Jews, had any necessary connection with their state after death. The former might be hard-hearted with respect to the Hebrews, and either rewarded for other virtues, or punished for other vices, in a future state; and if the unbelieving Jews were in other respects such men as Paul, who had a zeal for God, though not according to knowledge, they may find mercy in the day of judgment. There is not a single passage in the scriptures which represents the future misery of any individual of mankind as determined by an arbitrary decree of God; but a thousand passages in which it is expressly said, that the future state of all mankind depends entirely upon their own voluntary actions.

After these observations, short remarks on another passage may suffice for the purpose of this section.

Rom. viii. 28. *And we know that all things work together for good to them that love God, who are the called according to his purpose. For whom he did fore-know, he did also predestinate, to be conformed to the image of his son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

All that we can fairly infer from this passage is, that the end of the christian dispensation, or of the calling of mankind to the faith of the gospel, is their sanctification and future glory; for it is manifest that all who are called are not justified. If this term called be restricted in its meaning, let it be restricted by St. Paul himself, viz. to those who love God; which is sufficiently represented as depending upon men themselves, by being the subject of precept and exhortation. *Thou shalt love the Lord thy God, with all thy heart, &c.*

IV. Of

IV. *Of the Divinity of Christ.*

Nothing can be more evident, from the whole tenor of the New Testament, than that the person who is distinguished by the name of the *Father* is the only true God, exclusive of the *Son*, or any other being whatever. Nevertheless, there are some single and unconnected passages, especially in our translation of the bible, which seem to favour the contrary opinion, namely, that of the divinity of Christ. The intimate union which subsisted between God and Christ, the powers communicated to him by God, especially after his resurrection and ascension, and the distinguished honours conferred upon him, easily lead us to the genuine sense of the most considerable of these expressions, and make it evident that nothing was meant by them in the least derogatory from the sole proper divinity, and absolute supremacy of the Father.

I. Christ being appointed the *king* and *judge* of men, has powers given him adapted to those offices, especially a knowledge of the human heart, and the prerogative of declaring the forgiveness of sin, which always accompanies regal authority; but being assisted by divine wisdom and discernment, as well as by divine power in the exercise of this high office, it is in effect, the same thing as the judgment and mercy of God displayed by the instrumentality of Jesus Christ. We ought not, therefore, to be surprized at such expressions as these, Matt. ix. 4. *And Jesus knowing their thoughts.* John. ii. 25. *He knew what time it was.* Matt. ix. 2. *Thy sins be forgiven thee.* The multitude, who saw Christ exerting a miraculous power upon this occasion, and heard him express himself in this manner, had no idea of claiming any extraordinary power, as *naturally inherent in himself*.

it is said, ver. 8. *that when the multitude saw it, they marvelled, and glorified God, who hath given such power unto men.* The scribes and pharisees, indeed, said within themselves, upon this occasion, ver. 3. *This man blasphemeth.* But the Jews called it *blasphemy* to pretend to be the Christ; for when the high priest solemnly adjured our Lord by the living God, Matt. xxvi. 63. that he would tell him *whether he was the Christ, the son of God,* and our Lord expressly replies that he was the Christ; we read, ver. 65. *then the high priest rent his clothes, saying, he hath spoken blasphemy.*

Col. ii. 9. *In him dwelleth all the fulness of the godhead bodily.* This is a very proper expression, being strictly and literally true, though Christ himself was a mere man, since the wisdom and power of the one true God, the Father were manifest in, and acted by him, agreeable to his own declarations, that *the words which he spake were not his own, but the Father's who sent him, and that the Father with him did the works.* Nay, this very expression, that the fulness of the godhead dwelled or resided in him, seems to imply that it did not naturally belong to him. Besides phrases similar to this are applied by way of figure to christians in general. They are said to be *partakers of the divine nature*, 2 Pet. i. 4. *to be filled with all the fulness of God*, Eph. iii. 19. and to be *the fulness of him, that filleth all in all*, Eph. i. 13.

These observations will easily help us to understand what is meant by Christ being called the *image of the invisible God*, 2 Cor. iv. 4. Col. i. 15. and the *express image of his person*, Heb. i. 3. and also his being *in the form of God*, Phil. ii. 6. for they all allude to the divine power and wisdom which were displayed in him, when he was on earth, but more especially now that he is ascended into heaven; at the same time, Christ being called only the *image of God*, is a sufficient intimation that he is not *God himself*. Indeed, if this expression was to be allowed to be any proof of the divinity of Christ, it would follow that Adam was God; for it is said, Gen. i. 26, 27. *That God made man in his own image, and after his likeness.*

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It is with as little appearance of reason that Christ is argued to be very and eternal God, because he is stiled the *Son of God*; for all christians have the same appellation, 1 John iii. 2. *Now are we the sons of God.* We are also called not only the *children*, but also the *beirs of God*, and *joint beirs with Christ*, Rom. viii. 17. Adam is more especially called the *son of God*, Luke iii. 18. and Ephraim is called *his dear son*, Jer. xxxi. 20.

John x. 30. *I and my Father are one.* xiv. 10. *I am in the Father, and the Father in me:* That is, we are one in design and interest. But whatever be the union between the Father and the Son; it is of such a kind, that his disciples are capable of it with respect to them both; for, in Christ's prayer for his disciples, he says, John xvii. 20. *Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* — *And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

John v. 23. *That all men should honour the son, even as they honour the Father;* that is, as well as the Father. The same word is used where it can have no other sense, in John xvii. 23. *And hast loved them as thou hast loved me;* that is, not in the same degree, but, *likewise.* To explain the sense of the entire passage in which the words above-mentioned occur, let it be observed, that the Jews had persecuted Jesus, because he had made a man whole on the sabbath day. By way of apology, he says, ver. 17. *My Father worketh hitherto,* that is, in the course of his providence on the sabbath, as well as on other days, and I work; that is on the sabbath day also. Upon this the pharisees were more enraged, *because he called God his father, and because he made himself* (not equal with God, as we render it) *but like unto God,* assuming so much of his prerogative, as to claim the privilege of working on the sabbath day as well

as God. However, to shew them that he meant nothing arrogant in what he had said, and that this privilege was given to him by God, he immediately replies, ver. 19. *Verily verily I say unto you, the Son can do nothing of himself; but what he sees the Father do; for what things soever he doth, these also doth the Son likewise.* He then proceeds to represent all his extraordinary power as the gift of his Father: ver. 20. *For the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater things than these, that ye may marvel. For as the Father raised up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him.* Indeed, this very last clause sufficiently shews that the honour to which Christ is entitled is not on account of what he is, or has, of himself, but on account of what he derives from God, as his ambassador.

II. Very high titles are justly given to Christ as the founder of the christian religion, and especially as superintending the affairs of his church, and as controlling whatever can affect the interest of his church. Thus the author of the epistle to the Hebrews styles him *the author and finisher of our faith.* Heb. xii. 2. He is also said to be the *head over all things to his church,* Eph. i. 2. These high titles are attributed to Jesus with respect to the state of glory, and universal dominion, to which he is exalted by the Father.

The author of the epistle to the Hebrews makes use of a phrase of the same import with this of the apostle John, where he only means to express the unchangeableness of the doctrine of Christ, as the connection of it, with what goes before and after, makes very evident. Heb. xiii. 7. *Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to day, and for ever. But not carried away with di-*

verse and strange doctrines. The whole is intended to inculcate a steadfast adherence to the genuine doctrine of Jesus Christ.

It is plain, from many passages in the book of Revelation, that the author of it considered Christ as a person subordinate to the Father, and the minister of his will, and therefore no single expression should be interpreted in such a manner as to make it imply the contrary. The very first words of the book sufficiently express this. *The revelation of Jesus Christ, which God gave unto him.* Ver. 6. *Who has made us kings and priests unto God; and (or rather, even) his Father.* ii. 26. *And he that overcometh and keepeth my words unto the end, to him will I give power over the nations — even as I received of my Father.* iii. 12. *Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God.* Ver. 21. *To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* Farther, this writer, evidently speaking of Christ in his highest capacity, uses the following expressions: ver. 14. *These things saith the amen, the faithful and true witness, the beginning* (or the most excellent) *of the creation of God; which plainly implies that, how excellent soever he may be, he is but a creature.*

Matt. xxviii. 29. *And lo I am with you always, even to the end of the world.* Christ who is constituted head over all things to his church, undoubtedly takes care of its interests, and attends to whatever concerns his disciples; and *being with* a person, and *taking care* of him are, in the language of scripture, equivalent expressions. See Gen. xxi. 20, 22. xxviii. 15. xxxix. 2. Besides, Christ having a near relation to this earth, may even be *personally present* with his disciples when they little think of it. But it is by no means necessary that he be personally present every where at the same time; since God may communicate to him

power of knowing distant events, of which he appeared to be possessed when Lazarus was sick. This is certainly no greater a power than God may communicate to any of his creatures.

Another passage which seems to suppose the omnipresence of Christ is, Matt. xviii. 23. *For where two or three are gathered together in my name, there am I in the midst of them*; but if we consider the whole of this passage, in which our Lord is speaking of the great power of which his apostles would be possessed, and especially of the efficacy of their prayers, we shall be satisfied that he could only mean, by this form of expression, to represent their power with God, when they were assembled as his disciples, and prayed so as became his disciples, to be the same as his own power with God; and God heard him always. That our Lord could not intend to speak of himself as *the God who heareth prayer*, is evident from his speaking of the Father, in this very place as the person who was to grant their petitions: ver. 19. *Again I say unto you that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them, of my Father who is in heaven.*

III. Considering the great power with which Christ was invested on earth, and more especially the authority to which he is exalted now that he is in heaven, it is certainly right that a very high degree of respect should be paid to him; and from the manner in which this is expressed, and especially because the word *worship* is made use of on those occasions, in our English translation, some persons have been confirmed in their opinion, that he is the proper object of supreme or divine worship, and is therefore truly and properly God; but any person who will consider the real import of the following passages, must see that they afford no foundation for such a conclusion.

Heb. i. 6. *When God bringeth in the first begotten into the world, he saith, Let all the angels of God worship him.* Also the leper, Matt. viii. 2. the ruler, Matt. ix. 18. the woman of Canaan, Matt. xv. 25. the poor people in the ship, Matt. xiv. 33. and his disciples, Matt.

Matt. xxviii. 9. - - - 17. are all said to have *worshipped* him. But the very circumstances in which this worship was paid to Christ sufficiently prove that *divine worship* was not intended; because it is well known that the Jews had no expectation of any other person than a man for their Messiah; and when Nicodemus was convinced of the miraculous power of Jesus, he concluded, not that he was *God*, but that he must have been *impowered by God*, for he says, John iii. 2. *Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.* Besides, it is well known that the Greek word, which, in the above-mentioned passages, is rendered *worship*, is frequently used to express a very high degree of respect; but such as may be lawfully paid to men of a proper character and rank. And indeed our word *worship*, though it is now appropriated to that worship which is due to God only, was formerly used with greater latitude, and even in our translation of the bible; as when a servant, in one of our Saviour's parables, is said to have fallen down and *worshipped* his master, saying, *Have patience with me, and I will pay thee all*: where certainly *divine worship* could not be meant. It is also an evidence of this use of the word, that in our marriage service, the man is directed to say to the woman, *With my body I thee worship*; and the terms *worship*, and *worshipful*, are still applied to several of our magistrates, and bodies of men.

Also, in the Greek translation of the Old Testament, the same word that we render *worship* in the New is frequently used where supreme worship could not be intended. Otherwise Abraham must be supposed to have intended to pay supreme worship to the angels, when he took them to be men; and to the sons of Heth, when he was making a bargain with them for a piece of ground to bury his dead.

IV. Arguments have been brought to prove the divinity of Christ from the *names* and *titles*, which are given to him, as well as from the *powers* ascribed to him, and the *worship* that is paid him; but if we

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consider the proper meaning of other *scripture names*, and the occasions on which they were conferred, we must be satisfied, that very little stress is to be laid on such an argument as this.

Isaiah vii. 14. *Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel.* Matt. i. 23. *Behold a virgin shall be with child, and bear a son, and shall call his name Emmanuel, which is, being interpreted, God with us.* These texts have been thought to imply that Christ is a compound being, or that he is *God incarnate*; but if we consider other instances of names imposed by the divine direction in the scriptures, we shall find that they do not always express any thing characteristic of the person on whom they are imposed, but that they were intended to be a memorial of some divine promise or assurance, respecting things of a public and general concern. Thus the prophet Isaiah, vii. 1, &c. was directed to call his son *Shear Jashub*, which signifies *a remnant shall return*, to express to the Jews, that only a small number of their enemies should return from the invasion with which they then threatened them, or that a number of their own people who had been carried captive should return. Another child he was directed to call *Mahershalalhasbax*, on a similar account; and of Jerusalem it is said, *This is the name wherewith she shall be called, the Lord our righteousness*, to express that God would appear in that character to his people. In like manner the Divine Being, admitting that he appointed Christ to be called *Emmanuel*, might do it to engage, to manifest his own presence with his people, by protecting and blessing them, and inflicting vengeance on their enemies and oppressors. For this prediction was given upon the occasion of an invasion by the Israelites and Syrians.

Isaiah ix. 6. *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace.* In this, as in the former case, these titles may not express

express what *Christ is*, but what God will manifest himself to be in him, and by him; so that, in the dispensation of the gospel, God, the wise and benevolent author of it, will appear to be a wonderful counsellor, the everlasting father, and the prince of peace. If this name be supposed to characterize Christ himself, it will by no means favour the common doctrine of the trinity; because it will make him to be the *Father*, or the first person, and not the *Son*, or the second person. Besides, whatever powers or dignities are to be possessed by Christ, it is sufficiently intimated in this place, that he does not hold them *independent*, and *undervived*; since he himself, and all the blessings that he bestows, are said to be *given*, that is, by God; and at the conclusion of the prophecy, in the next verse, it is said, that the *zeal of the Lord of hosts will perform this*. I would also observe that that part of the title on which the greatest stress has been laid may be rendered *the mighty God my father for ever*, or *the mighty God is my father for ever*, which is exactly agreeable to many declarations of the scripture concerning Christ, and his usual title of *the son of God*; and to this the angel, in his salutation of Mary, might probably allude, when he said Luke i. 32. *He shall be great and shall be called the son of the highest*; and it is very observable, that what he adds corresponds most remarkably with the remainder of this very prophecy of Isaiah. The prophet says, ver. 7. *Of the increase of his government, and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even for ever*. The angel says, *He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob, for ever, and of his kingdom there shall be no end*.

V. Many of the texts which are usually alledged in proof of the divinity of Christ, relate to God the Father only. One of the most remarkable of these is John i. 1. *In the beginning was the word, and the word*
was

was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

These words, interpreted in the most literal manner, only imply that *the word*, or Christ, had a being before the creation of the world; that he had the title of *God*, or of a *God*, and was the instrument by whom the supreme God made all things; but they by no means imply that he was true and very God; for magistrates, and others are sometimes called gods, on account of their power and dominion, in which they resemble God. Nay the derivation of Christ from the Father, and consequently his dependence upon him is sufficiently expressed by his being called, in the last of these verses, *the only begotten of the Father*.

To me, however, it appears, that the apostle does not speak of the pre-existence of Christ in this place; but only of the power and wisdom of God, which dwelled, or tabernacled in his flesh; and that he probably meant to condemn some false opinions concerning the *logos* (which is the Greek for word) which are known to have prevailed in his time. Now, in contradiction to them, the apostle here asserts, that by the *word of God*, we are not to understand any being distinct

distinct from God; but only the *power or energy of God*, which is so much *with God*, that it properly belongs to his nature, and is not at all distinct from God himself; and that the same power which produced all things was manifest to men in the person of Jesus Christ, who was sent to enlighten the world; that though his power made the world, it was not acknowledged by the world, when it was revealed in this manner, not even by God's peculiar people, the Jews; and notwithstanding this power was manifested in a more sensible and constant manner than ever it had been before, dwelling in human flesh, and tabernacling, or abiding some considerable time among us; so that his glory was beheld, or made visible to mortal eyes, and was full of grace and truth.

Rom. ix. 5. *Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.* This may with equal propriety and truth be rendered, *God, who is over all, be blessed for ever*, the former sentence ending with the word *came*; and since no ancient manuscripts are pointed, all the pointings have been made and the different sentences have been distinguished as fallible men have thought the best sense required. It affords an argument favourable to my construction of these words, that it is usual with the apostle Paul to break out into a doxology, or form of thanksgiving to God, after mentioning any remarkable instance of his goodness. See Eph. iii. 21. 1 Tim. i. 17. vi. 16. See also 1 Pet. iv. 11. Indeed, it is very common in Jewish writings to add a doxology after barely mentioning the name of God.

1 John v. 20. *And we know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life.* This last clause is manifestly explanatory of the title *him that is true*, or *the true one*, in the preceding clauses, of whom the Son of

God has given us an understanding, or with whom he has made us acquainted. As the word *even* is a mere addition of our translators, instead of *we are in him that is true, even in his Son Jesus Christ*, we may read, *We are in him that is true, in or by his Son Jesus Christ*; and this makes a far more consistent sense, and may be considered as an allusion to the words of Christ addressed to the Father, and recorded by this very apostle. John xvii. 3. *This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* Without this interpretation these two texts would flatly contradict one another; for how can the Father be *the only true God*, if the Son be true God also.

1 Cor. i. 23, 24. *But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.* The meaning of this plainly is, that the power and wisdom of God were displayed in this very circumstance of the crucifixion of Christ, which was such a stumbling block, and appeared so foolish to men; agreeably to what he immediately adds, *for the foolishness of God is wiser than men, and the weakness of God is stronger than men.* That which the Jews and Greeks had rejected, as foolish and weak, was, in reality, and appeared to those who were called, and who were taught to understand it better, to surpass the wisdom and power of man.

Tit. ii. 13. *Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.* In this place God and Christ are mentioned as distinct persons, the judgment of the world being sometimes ascribed to the one, and sometimes to the other; which is easily accounted for by considering that, in that great day, Christ acts by commission from God, and will come in the glory of his Father, and of the holy angels, as well as in his own glory, upon that most solemn occasion.

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John xx. 28. *Thomas answered and said unto him, my Lord, and my God.* This is an abrupt exclamation, and no connected sentence at all, and seems to have proceeded from a conviction, suddenly produced in the apostle's mind, that he who stood before him was, indeed, his Lord and master, raised to life by the power of God. The resurrection of Christ and the power of God, had so near a connection, that a conviction of the one could not but be attended with an acknowledgment of the other; and therefore they are frequently mentioned together, the one as the *cause*, and the other as the *effect*. Rom. i. 4. *Declared to be the son of God with power, by the resurrection from the dead.* Rom. vi. 4. *Raised from the dead by the glory of the Father.* x. 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart, that God has raised him from the dead, thou shalt be saved.* Here we plainly see, that he only who raised Christ from the dead is styled God, and not Christ, who was raised by his power.

1 Tim. vi. 13, &c. *I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot unrebukable, till the appearing of our Lord Jesus Christ, which, in his times, he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting, amen.* The meaning of this passage, as the construction of the words in the original incontestibly proves, is as follows; *which appearing*, or second coming of Christ to judge the world, he who is the blessed and only potentate, that is, the only true God, the Father, shall shew, or declare. And this exactly agrees with what our Lord himself says, that the day and hour of this his appearing was not known either to the angels of God, or to himself,

but to the Father only; and consequently he only could shew, or declare it. Besides, the very verses I quoted above sufficiently demonstrate, that the writer of them considered God and Christ as distinct persons. *I charge thee in the sight of God and before Jesus Christ*; and how could he with truth say of Christ, that *no man had seen him, or could see him*.

Heb. i. 10. *And thou, Lord, in the beginning hast laid the foundation of the earth, &c.* As there are several expressions in the first part of this chapter, which are not easy to be understood, I shall give a brief explanation of them all, in their order. The great objection which the Jews made to christianity being the meanness of Christ's appearance, and the ignominious death that he suffered; to obviate this, the author of this epistle begins with representing the great dignity to which, for the suffering of death, Christ is now exalted at the right hand of God. Having said that, *God, in these last days, had spoken to us by his Son*, he immediately adds, ver. 2. *whom he hath appointed heir, or Lord, of all things; by whom also he made or appointed, not the material worlds, but the ages*; that is, the present dispensations of God's government over mankind, which is established by the gospel, the administration of which is committed to the Son. *Who being the brightness of his* (that is, God's) *glory, and the express image of his* (that is, God's) *person, and upholding all things by the word of his* (that is, God's) *power, &c. sat down on the right hand of the majesty on high*. It is plain from this passage, that whatever Christ is, he is by divine appointment, *whom he APPOINTED heir of all things*.

Afterwards this writer proceeds to prove that Christ is superior to angels, and at the close of this argument, he has these words, *but concerning the son he says, Thy throne, O God, is for ever and ever; or as it may be rendered, God is thy throne for ever and ever*; that is, God will establish the authority of Christ till time shall be no more, *a sceptre of righteousness is the sceptre*
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tre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, has anointed thee with the oil of gladness above thy fellows. From this passage nothing can be more plain, than that, whatever authority belongs to Christ, he has a Superior, from whom he derives it; *God, even thy God, has anointed thee.* This could never have been said of the one true God, whose being and power are undervived.

In verses 10, 11, 12. the apostle quotes an address to God, as the great Creator and everlasting Ruler of the universe, but without any hint of its being applied to Christ, from psalm cii. 25, 27. *And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* This quotation was probably made with a view to express the great honour conferred on Christ, on account of the dignity of the person who conferred it. For it immediately follows, ver. 13. *But to which of the angels said he,* that is, the great Being to whom this description belongs, *Sit thou on my right hand until I make thine enemies thy footstool.* Or, since this quotation from the Psalmist describes a perpetuity of empire in God, it may be intended to imitate a perpetuity of empire in Christ, who holds his authority from God, and who must hold it, unless God himself be unable to support it.

Acts xx. 28. *Feed the church of God, which he has purchased with his own blood.* In the most ancient manuscripts this text is, *Feed the church of the Lord;* which generally signifies Christ. Also in some copies it is, *which he purchased with his blood;* that is, the blood of his Son. As the *blood of God* is a phrase which occurs no where else in the scriptures, we ought to be exceedingly cautious how we admit such an expression.

If Christ was God, his blood could not be his blood as God, but as man.

VI. I shall here introduce a few texts, which are not reducible to any of the above-mentioned heads; being either interpolations, or mis-translations of the scriptures, or having no relation to the subject, in favour of which they have been quoted.

Matt. xxviii. 19. *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* This form of baptism seems to be intended to remind Christians of the different parts which God, and Christ, and the Holy Spirit, acted in the scheme of man's redemption; God sending his Son on this gracious errand; the Son faithfully performing the work which God gave him to do, and being made head over all things to the church; and the Holy Spirit confirming the word of truth by miraculous gifts. But it is quite an arbitrary supposition, that, because they are mentioned together upon this occasion, they must be equal in all other respects, partaking of divinity alike, so as to be equal in power and glory. The apostle Paul says, 1 Cor. x. 2. *that the children of Israel were baptized unto Moses:* but he certainly did not mean that Moses was their God.

Col. iii. 10. *And have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision; Barbarian, Scythian, bond, nor free, but Christ is all, and in all;* that is, there is no other distinction to be made now, but only whether a man be a real christian.

1 Cor. i. 2. *With all that in all places call upon the name of Jesus Christ, our Lord, both theirs and ours* That adoration, such as is due to the one living and true God, was not meant by the apostle in this place, is evident from the very next words; *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ;* where Christ is evidently spoken of as distinct

distinct from God. It is probable, therefore, that the apostle meant nothing more than such as call themselves by the name of Christ, or who professed christianity.

Acts vii. 59. *And they stoned Stephen, calling upon God; and saying, Lord Jesus, receive my spirit.* The word *God* is not in the original, as our translators have signified, by their directing it to be printed in the Italic character; so that this text by no means implies that Stephen acknowledged Christ to be God, but only informs us, that Stephen addressed himself to Christ, whom he had just seen in person, in a state of great exaltation and glory: as we read, ver. 55, 56. *He, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the son of man standing on the right hand of God.* This very language clearly implies, that he considered the *son of man*, and *God*, as distinct persons.

The word which is here, and in 1 Cor. i. 2. rendered to *call upon*, is far from being appropriated to *invocation*, as peculiar to the Divine Being. It is the same word that is rendered to *appeal to*, as when Paul appeals to Cæsar; and is used when a person is said to be called by any particular name; as, Judas, called Iscariot, &c. There can be no doubt, therefore, but that it has the same meaning both in 1 Cor. i. 2. and also in Acts ix. 21. *Is not this he that destroyed them who called on his name in Jerusalem?* that is, all who called themselves *christians*. It is so rendered, James i. 7. *Do they not blaspheme the worthy name by which ye are called?* or, as is more exactly rendered, *which is called*, or *imposed, upon you?* that is, by which ye are distinguished. Had it implied *adoration*, it would at least have been *which is called upon by you*.

1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these*

these three are one. Sir Isaac Newton, and others, have clearly proved that this verse was no part of John's original epistle, but was inserted in later ages. It is not to be found in any ancient manuscript, and has been omitted in many printed copies and translations of the New Testament, at a time when the doctrine which it is supposed to contain was in a manner universally received. I say *supposed* to contain, because, in fact it expresses no more than that these three agree in giving the same testimony, which is the only kind of union which the *spirit*, the *water*, and the *blood*, in the verse following can have.

1 Tim. iii. 16. *And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* Sir Isaac Newton has fully demonstrated that, in the original, this text was not, *God manifest in the flesh*, but *who* was manifest in the flesh, and a very small alteration in the manner of writing Greek is sufficient for that purpose. The oldest manuscript in the world, which I have examined myself, has been manifestly altered from the one to the other, as appears by the difference in the colour of the ink. Besides, it is even literally true, that God was manifest in the flesh of Christ; since he himself acknowledges, that *the very words which he spake were not his own, but the Father's who sent him*, and that *the Father, who was in him, did the works*. It was therefore, with the greatest propriety that our Lord said, John viii. 19. *If ye had known me, ye would have known my Father also*, the wisdom and power of God being conspicuous in him. They who will have this text to be a proof of the godhead of Christ, must suppose him to be the Father, or the first person in the trinity, and not the Son, or the second.

Zech. xiii. 7. *Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts.* So says our English version, but the word in the
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the original signifies a person that is *near*, or *joined in neighbourhood* to another, and except this single text, it is every where rendered *neighbour* by our translators.

Philip. ii. 5, &c. *Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation;—Wherefore God also hath highly exalted him.—That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* The proper rendering of this text is, *Who being in the form of God, did not think that being equal to God, or a state of equality with God, was a thing to be seized (i. e. by him) but made himself of no reputation.* This makes the whole passage perfectly just and coherent, as a recommendation of humility; and also hints a fine contrast between the conduct of Christ, whom St. Paul elsewhere calls the *second Adam*, and the first, who is also said to have been made *in the likeness of God*; but aspiring to be *as God*, fell, and was punished; whereas Christ, who had more of the likeness or *form of God*, on account of his extraordinary powers, not grasping at any thing higher, but humbling himself, was exalted. It is in this sense, or a sense similar to it, in which this very text is quoted by those fathers of the christian church who wrote before the controversy about the divinity of Christ was started. In this manner, even some who maintain the divinity of Christ render the words. Thus, Father Simon, who contends that being in the form of God, is equivalent to being truly God, renders the latter part of the verse, *did not imperiously assume to himself an equality with God.* Indeed the word, *but*, which introduces the next verse, evidently leads us to expect some contrast between what goes before and after it, which is very striking in the manner in which I translate this text; but it is altogether lost in our common version. *For he made himself equal to God, but*
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PASSAGES OF SCRIPTURE

self, is not even sense. Lastly, I would
the word which is here rendered *equal to*,
to express a very high degree of resem-
ch it is very certain that Christ was pos-
with respect to God; and Dr. Doddridge
to be as God.

Christ may be supposed to have *pre-existed*, or
had a being before he was born of the virgin
, without supposing him to be the eternal God:
it appears to me that the apostles considered
at as being, with respect to his *nature*, truly and
erly a *man*, consisting of the same constituent
s, and of the same rank with ourselves, *in all*
is like unto his brethren; and the texts which are
ght to speak of him as having existed before he
into this world, appear to me to bear other in-
terpretations very well. Some of them have been ex-
plained in a different sense already, and I shall now
endeavour to explain the rest.

John viii. 56, &c. *Your father Abraham rejoiced to see my day, and he saw it; and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, before Abraham was I am.* The meaning of this passage clearly is that Abraham *foresaw* the day of Christ, and that Christ was the subject of prophecy before the times of Abraham. This saying of our Lord is also illustrated by what the author of the epistle to the Hebrews says concerning all the ancient worthies, viz. *that they all died in faith, not having received the promises, but having seen them afar off.* In this manner, therefore, Abraham also *saw* the day of Christ. Agreeably to this it is easy to explain John xvii. 5. *Glorify me with the glory which I had with thee before the world was*, of the glory which was intended for him in the councils of God before all time. Nay this must necessarily be our Lord's meaning in this place; since in many other passages the power and glory which
was

was conferred upon Christ are expressly said to be the reward of his obedience, and to be subsequent to his resurrection from the dead. It is with peculiar propriety, therefore, that this request of our Lord follows his declaration that he had done the work for which he was to receive the reward; ver. 4. *I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O Father, glorify thou me, &c.* As the connection of this prayer shews that whatever it was that our Lord requested, it depended upon the part which he had to act in the world, it is plain that it could not be any thing which he had enjoyed antecedent to his coming into it.

In the same manner we may explain the following prophecy of Micah concerning Christ, ver. 2. *Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting.* For this may be understood concerning the promises of God, in which the coming of Christ was signified to mankind from the beginning of the world. The Chaldee paraphrase renders it, *whose name was foretold of old.*

As to those who think that our Lord meant to intimate that he was truly and properly God because he uses that expression *I am*, by which the true God announced himself to Moses, they will perhaps be sensible how little stress is to be laid upon it, when they are informed, that, though the same phrase occurs very often in the history of Christ, our translators themselves, in every place excepting this, render it by *I am he*, that is, I am the Christ. It is used in this sense in the 24th verse of this chapter. *If ye believe not that I am he, ye shall die in your sins.* And again in the 28th verse, *When ye shall lift up the son of man, then shall ye know that I am he.* That the words *I am* in this place do not mean the eternal God, is manifest from the words which are immediately connected with these;

them nothing, and therefore must conclude that his doctrine must have been the *spirit*, and the *life*, of what he spake. Or we may, perhaps, understand our Saviour, in this place, as referring to his ascension, which was an ocular proof of his having had the intimate communication with God, and having been sent of God concerning which he had been speaking. Besides, if this passage be interpreted literally, it will imply that the *body* of Christ came from heaven, which is not pretended.

Col. i. 15. *Who is the image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist; and he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father, that in him should all fulness dwell.*

In this passage we have a view given us of the great dignity and dominion to which Christ is exalted by his Father, and of the great and happy change that was made in this world by his gospel; for by creation, we are to understand the *new creation*, or *renovation*, in which sense, the same word is used by the apostle, when he says, *We are his workmanship created in Christ Jesus unto good works.* Eph. ii. 10. So great a change is produced in the world, in the tempers and conduct of men by the gospel, that both the terms *creation* and *regeneration* are made use of to express it. *Verily verily I say unto thee, except a man be born again he cannot see the kingdom of God,* John iii. 3; that by *regeneration*, or *new creation*, we are to understand a new modelling, or new constituting. We shall feel less harshness in this figure, when we consider, that what is called the *Mosaic creation* was probably similar to this; since, for any thing we know, it was only

only the *re-making* or *re-constituting* of the world, out of a former chaos.

There are several passages in which the words which we generally render to *create*, or *creation*, signify only a *renewal* or *restoration*. Eph. ii. 10. *To make in himself, of twain, one new man, so making peace.* 2 Cor. v. 17. *If any man be in Christ he is a new creature.* In 1 Pet. ii. 13. the same word is rendered *ordinance*. *Be ye subject to every ordinance of man for the Lord's sake.* The places in which the influence of the gospel is termed a new creation, are illustrated by the following prophecy of Isaiah, in which it is described in the same language, Is. lxxv. 17, &c. *Behold I create a new heaven and a new earth, and the former shall not be remembered, nor come to mind. But be ye glad, and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.*

The word *all* must necessarily respect the subject concerning which the affirmation is made, and be limited by it. Thus when *all the world* is said to be taxed, Luke ii. 1. it is plain that nothing but the *Roman empire* could be understood. In like manner, when *all things* are said to be created by Christ, or for him, and also when *all things* are said to be *subject to him*, or *put under his feet*, nothing can be meant but such things as can properly come under his government as the Messiah, and be subservient to him in the conduct of it, including probably the *visible* powers and kingdoms of this world, and the *invisible* administration of angels; and therefore the apostle, with great propriety, concludes and sums up the whole of Christ's authority, by saying that *he is the head of the body the church.*

Before often signifies before in point of *rank*, and *pre-eminence*, and not in point of *time*; so that when Christ is said to be *before all things*, the meaning is, that he is the *chief*, or *most excellent* of all. And when it is said that *in him all things consist*, we are to understand that in him all things are *completed*, and *compact*; since the christian dispensation is the last, and most perfect of all, completing one great and regular

scheme of revelation, continually advancing from the more imperfect to the more perfect. I would further observe that the things here said to be created by Christ are not *material things*, as the *heaven*, and the *earth*, but things in heaven and earth, as *thrones*, *principalities*, &c. and therefore is naturally interpreted, of that *power* and *dignity* to which he is advanced, and which is denoted by God's, giving him *all power in heaven and on earth*, after his resurrection.

We shall have a clearer understanding of this passage in the epistle of the Colossians, if we compare it with a parallel passage in the epistle of the same apostle to the Ephesians, i. 17. *That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom, that ye may know — the exceeding greatness of his power, — which he wrought in Christ Jesus when he raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.* In this passage we see most clearly that all the power and authority to which Christ is advanced is subsequent to his resurrection.

The origin and extent of the power of Christ are also most distinctly expressed, Phil. ii. 8. - - - 11. *He humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

To the same purpose also, 1 Peter xx. 21. *Who (Christ) verily was foreordained before the foundation of the world, but was manifest in these last times, for you,*

you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. I should think it was hardly possible to read this single passage with attention, and not see that the writer of it considered Christ as a being distinct from God, and subordinate to him : that all his glory was subsequent to his resurrection ; and also, that, though he was *foreordained before the foundation of the world*, he was not manifested, or brought into being, till *these last times*, or those of the gospel.

There are some other passages in the New Testament, which are similar to those which I have quoted above, and may serve to illustrate them, John xvi. 15. *All things that the Father hath are mine.* xvii. 10. *All mine are thine, and thine are mine, and I am glorified in them.* 1 Cor. viii. 6. *To us there is but one God, the Father, of whom are all things, and we live in him ; and one Lord Jesus Christ, by whom are all things, and we by him.*

That there is nothing in any of the passages which I have now quoted, that implies any proper divinity in Christ, is sufficiently evident, even without the addition of such expressions as directly assert the contrary ; as when the apostle Paul says, that *to us there is one God, even the Father* ; and our Saviour calls his Father *the only true God*. To signify that the authority of Christ is not underived, like that of God ; and at the same time to inform us from whence it does proceed, the apostle says, that *it pleased the Father, that in him should all fulness dwell*. In the very same language our Saviour speaks of his disciples, *Fear not little flock, it is the Father's good pleasure to give you the kingdom*.

V. Of the Doctrine of Atonement.

The death of Christ being an event of the greatest consequence to the end of his coming into the world, and being, at the same time, the great *stumbling block* both to the Jews and the Gentiles, who could not easily reconcile themselves to the notion of a *suffering Saviour*, it is no wonder that the writers of the New Testament speak much of it, and represent it in a great variety of lights, and especially such a would appear the most favourable to the christian converts. In this case we naturally expect bold comparisons and allusions, especially considering how much more figurative is the style of the books of scripture, and indeed of all oriental writings, than ours. But in whatever lights the sacred writers represent the death of Christ, there is resemblance enough sufficiently to justify the representation, at the same time that this event being compared to *so many things*, and things of such *different natures*, proves that the resemblance in all of them is only in *certain respects*, and that they differ considerably in others.

For example, the death of Christ is compared to a *sacrifice* in general, because he gave up his life in the cause of virtue and of God, and more especially a *sacrifice for sin*, because his death and resurrection were necessary to the confirmation of that gospel, by which sinners are brought to repentance, and thereby reconciled to God. It is called a *curse*, because he died in a state of suspension, which was by the Jews appropriated to those persons who were considered as reprobated by God; and it is called a *passover*, because it may be considered as a sign of our deliverance from the power of sin, as the passover among the Jews was a sign of our deliverance from the Egyptian bondage. It is also called a *ransom*, because we are delivered by the gospel from sin and misery. On the same account, he is said to be *redeemed* by his death, *to bear, or take away our sins*, since

since his gospel delivers us from the power of sin, and consequently from the punishment due to it.

These are all bold, but significant figures of speech, the death of Christ really corresponding to them all to a certain degree, but they differ so very widely from one another, that no one thing can correspond to any of them throughout; for then it must exclude all, or at least most of the rest. The same thing for instance, could not be a curse, and a sacrifice; because every thing accursed was considered as an abomination in the sight of God, and could never be brought to the altar; and the killing of the paschal lamb was a thing essentially different from a sacrifice for sin.

These observations appear to me to be a sufficient guide to the interpretation of all the language of the New Testament respecting the death of Christ, without supposing that it had any proper influence upon God, so as to render him propitious to his offending creatures, or that it made it consistent with the divine justice to forgive the sins of mankind; which is contrary to a thousand plain and express declarations of scripture, which represent God as being essentially, and of himself, merciful and gracious, without the least reference to any other being or event whatever, and as forgiving sin *freely*, and gratuitously, upon our repentance and amendment, without any other atonement or satisfaction. I shall therefore content myself with reciting a few of the passages in which the death of Christ is represented in these several lights.

Eph. v. 2. *Christ also has loved us, and given himself for us, an offering and a sacrifice to God, of a sweet smelling savour*, Heb. vii. 27. *Who needed not daily to offer sacrifice, first for his own sins, and then for the people. For this he did once, when he offered up himself.* With the same idea he says, ix. 22. *And without shedding blood there is no remission.* This view of the death of Christ occurs pretty frequently in this epistle to the Hebrews, but not more than about half a dozen times in all the other books of the New Testament; the principal of which is

1 John

1 John ii. 1. *And he is the propitiation for our sins.* But if the great object of the death of Christ was the establishment of that religion by which the world is reformed, in consequence of which the Divine Being is rendered propitious to them, how natural is it to represent his death as a *sacrifice* to God, for that great purpose. Besides, sacrifices for sin under the law of Moses, are never considered as standing in the place of the sinner; but as the people were never to approach the divine presence, upon any occasion, without some *offering*, agreeable to the standing and universal custom of the East, with respect to all sovereigns and great men, so no person after being unclean (which not only moral guilt, but a number of things absolutely indifferent to morality were supposed to render a man) could be introduced to the tabernacle or temple of service, without an offering proper to the occasion.

This idea may explain 2 Cor. v. 21. *He made him sin for us who knew no sin, that we might be made the righteousness of God in him;* because by *sin*, in this place, may perhaps be understood, a *sin-offering*. Or it may correspond to Romans viii. 3. *What the law could not do, in that it was weak, through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (on account of sin, or on the business of sin, i. e. to destroy and take it away) condemned sin in the flesh.* In this case, the sense of the passage will be, that Christ was made, not *sin*, but *in the likeness of sinful flesh*, that is, he who made a man for our sakes.

Many persons are carried away by the sound of the word *redemption*, as if it necessarily implied that mankind, being in a state of bondage, a price must be paid for their freedom, and that the death of Christ was that price. But the word which we render *redemption* signifies only *deliverance*, in general, in whatever manner it be effected, and it is frequently so rendered by our translators. Belonging to this class of texts, are the following, Matt. xx. 28. Mark. x. 45. *The son*

son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 1 Tim. ii. 8. *Who gave himself a ransom for all.*

In order to judge of the meaning of this expression, let the preceding passages be compared with the following, in which the same Greek word is used, Luke xxiv. 21. *We trusted that it had been he who should have delivered, or (as it might have been translated) redeemed Israel.* In this case, the disciples certainly meant a deliverance, or redemption, from a state of subjection to the Romans, which they could not suppose was to be effected by purchase, but by the exertion of wisdom and power. Luke i. 68. *He has visited, and redeemed his people;* which is explained in ver. 17. *by a deliverance from our enemies, and from the hands of all that hate us.* In Acts vii. 35. Stephen styles Moses a ruler and deliverer, or redeemer, but what price did he pay for their redemption? In the Old Testament also God is frequently said to have redeemed Israel, from the hand of the Egyptians; but he certainly did not redeem them by paying any price for their redemption, and much less by becoming a bondman in their place, but, as it is often expressed, he redeemed, or delivered them, with *an high hand and an out-stretched arm.* So also may Christ be said to redeem, or deliver from sin, viz. by his precepts, by his example, and by the precious promises of his gospel; by the consideration of which we are induced to forsake sin.

Stress has been laid upon the word *for* in the above-mentioned passages, as if Christ dying a ransom for all, necessarily implied that he died *in the stead, or in the place,* of all; but the same word has other significations, as *because of,* and so it is rendered Luke i. 20. *Because thou hast not believed my word.* Heb. xii. 2. *Who for, or because of the joy that was set before him.* It also signifies *on the behalf,* or *on the account of,* as Matt. xvii. 27. *That take, and give them for thee and me, that is, on the account of, not instead of me and thee.* So Christ died, and gave his

his life a ransom, not instead of many, but *on the behalf of many*, or *for their benefit*.

Much stress has also been laid on Christ being said to *bear the sins of mankind*; as if they had been ascribed or imputed to him, and he had taken them upon himself, and suffered the wrath of God for them. 1s. liii. ¶ 1. *He shall bear their iniquities.* 1 Pet. ii. 24. *Who his own self bare our sins in his own body, on the tree.* Heb. ix. 28. *So Christ once suffered, to bear the sins of many.*

These, I think, are all the places in which this particular view of the death of Christ occurs. But, beside the manifest injustice, and indeed absurdity, of an innocent person being punished for one that is guilty, the word does not signify to *bear or take upon another*, but to *bear away*, or to *remove* by whatever means; so that the texts above-mentioned correspond to 1 John iii. 5, 6. *And ye know that he was manifest to take away sin, and in him was no sin.*

The phrase *bearing sin* is never applied in the Old Testament, but to the *scape goat*, which was not sacrificed, but turned loose into the wilderness, to signify the removal of the sins of the people, which God had freely forgiven, to a place where they should never more be heard of. The goat itself, which was emblematically said to *bear* their sins, suffered nothing in consequence of it; but, as its name imports, was suffered to *escape*, or was let loose. Perhaps the sending *away* of the scape-goat was intended for a monitory sign to the people, that they should cease to commit the sins which had been so solemnly confessed over and which he was said to *bear away into a land of vision*. See Levit. xvi. 22. in the margin.

The evangelist Matthew had, most evidently, this of the meaning of the passage in Isaiah, when he led it upon the occasion of Christ's healing the diseases of men, viii. 17. For he says that he performed these cures, *that it might be fulfilled which was the prophet Isaiah, Himself took our infirmities, or sicknesses.* Now how did Christ *bear* the sins which he cured? Not, surely, by taking

ing them upon himself, and becoming diseased, as the poor wretches themselves had been ; but by removing them by his miraculous power. In like manner, Christ bears or takes away sin, in general ; not by suffering himself to be treated as a sinner, but removing it, by the doctrines and motives of his gospel. Agreeably to this, when Peter had said, *Who his own self bare our sins in his own body on the tree*, he explains his meaning in the words next following ; *that we being dead to sin, might live unto righteousness.*

Christ is said to die a curse for us in Gal. iii. 10. *Christ has redeemed us from the curse of the law, being made a curse for us ; as it is written, Cursed is every one that hangeth on a tree.* Now it is proper enough to say, that Christ died a curse ; because the manner of his death was similar to that by which those who were deemed *curst* under the law were put to death. But if by *accursed* we mean lying under the displeasure of God, this was so far from being the case with respect to Christ and his death, that in this very circumstance he was the object of the divine approbation, and complacency in the highest degree ; as he himself says, *For this reason does my Father love me, because I lay down my life : and it is a general observation of the scriptures, that precious in the sight of God is the death of his saints.*

Christ is called a *passover*, in 1 Cor. v. 7. *Christ our passover is sacrificed for us : and this view is also alluded to when it is said, a bone of him was not to be broken.* The reason of this view of the death of Christ was sufficiently intimated before.

As a proof that Christ took our sins upon him, and that we, on the other hand, are justified by the *imputation of his righteousness to us*, some alledge, Jer. xxiii. 56. *And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.* But, according to the method of interpreting scripture names, explained above, all that we can infer from this text is, that God will be our Righteousness, or receive us into his grace and favour by means of Christ, or by the gospel of Christ. That we must understand this text in some such

such sense as this, is evident from the same name being afterwards applied to Jerusalem, Jer. xxxiii. 16. *This is the name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS*: for certainly it cannot be thought that the merits of Jerusalem are imputed to mankind.

Many divines, finding themselves obliged to give up the notion of Christ's suffering *in our stead*, and our being justified by his righteousness, as contrary to the genuine sense of the scriptures, alledge, however, that God forgives the sins of mankind *on account of the merit of Christ*, and *his intercession for us*; and this opinion, like the former, is favoured by the literal sense of a few passages of scripture; but is contrary to the general and plain tenor of it, which represents all acts of mercy as proceeding from the essential placability and goodness of God the Father only. Besides there are many passages in the Old Testament in which God is represented as forgiving the Israelites, and receiving them into his favour, on the account of Abraham, Isaac, and Jacob; and their posterity plead the merit of these their religious ancestors in their prayers. God is also represented as ready to forgive the people of Sodom at the intercession of Abraham. Admitting, therefore, that God may grant favours to mankind at the intercession of Christ, this is not a privilege *peculiar* to Christ, but is common to him and other good men who went before him; so that the *general system*, of the forgiveness of sin, can by no means depend upon the merit and intercession of Christ only.

The following passages seem to represent the Divine Being as dispensing mercy to mankind on the account of Christ, 1 John ii. 12. *Because your sins are forgiven you for his name's sake.* Rom. viii. 34. *Who also maketh intercession for us.* 1 Cor. vi. 4. *But ye are justified in the name of the Lord Jesus.* Heb. vii. 25. *He ever liveth to make intercession for them.*

But let these passages be compared with the following from the Old Testament, Gen. xxvii. 24.

Fear

Fear not, I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake. Moses, pleading in behalf of the Israelites, says, *Exod. xxxii. 13. Remember Abraham, and Isaac, and Israel, thy servants.* *Deut. xix. 27. Remember thy servants, Abraham and Isaac and Jacob.* Look not to the stubbornness of this people, nor to their sin. There are many other passages to the same purpose with these.

It must also be observed that *in the name of Christ* which occurs in some of the above-mentioned passages, means *as Christ, or in the place of Christ.* Thus our Lord says, *Many shall come in my name*, that is, pretending to be what I am, the Messiah; and again, *the Comforter, whom the Father shall send in my name*, that is, in my place, as it were, to succeed me in his kind offices to you. Praying, therefore, *in the name of Christ* may mean, in allusion to this sense of it, praying with the temper and disposition of Christ, or as becomes christians, those who follow the directions of Christ, both with respect to prayer, and every other duty of the christian life. So also being *justified in the name of Christ*, may signify our being justified, or approved of God, in consequence of our being christians, in deed and in truth, having the same mind that was also in Christ Jesus. Agreeably to this, the apostle Paul exhorts us *to put on Christ*, as if it were to appear like him, the very same person.

If the pardon of sin had universally depended upon the *advocateship* of Christ only, it can hardly be supposed that the Spirit would have had that name given to him, and especially by way of eminence, and distinction; for the word which we render *comforter* is the same that is rendered *advocate* in 1 John ii. 1. *We have an advocate with the Father, Jesus Christ the righteous.* The spirit is also said to intercede for us, *Rom. viii. 26. The spirit itself maketh intercession for us.*

Besides, the passages in which any regard is supposed to be had to the merit or intercession of Christ, in dispensing mercy to sinners, are exceedingly few, in comparison with those which represent this *free gift*,

as proceeding from God only; and in some of them we are misled by our translation, as in Eph. iv. 32. *And be ye kind to one another, tender hearted, forgiving one another, even as God; for Christ's sake, has freely forgiven you.* It ought to have been rendered as *God in Christ*, that is, in the gospel of Christ, has forgiven you. Besides, the word which is here rendered *forgive* signifies *conferring favours* in general, and not the forgiveness of sin in particular; and the whole passage was intended to inculcate a benevolent disposition, in imitation of God, who had conferred the most valuable favours upon mankind, in the gospel of Christ.

Many passages in which we are said to be *justified by faith*, and not by *the works of the law*, were intended to oppose the doctrine of the Jews, who maintained that the observance of the law of Moses was absolutely necessary to salvation. Writing upon this subject, the apostle Paul expresses himself in the following manner, Rom. iii. 21, &c. *But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe, for there is no difference. For all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? of works; nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law.*

If we consider the whole of this passage, and the connection in which it stands, we shall be satisfied, that the apostle is here asserting that, in the gospel of Christ, which was confirmed by his death and resurrection, the Divine Being, as from a *mercy seat* (which the word ought to be rendered, and not *propitiation*) declares his goodness and mercy to mankind; and since

since the patriarchs who believed and obeyed before the law, were justified without the works of the law, so God, acting still upon the same maxims, is just, and the Jews have no reason to complain of it, when he justifies sinners who believe and obey, *freely*, and *without the works of the law of Moses*, under the gospel.

N. B. I do not pretend that this pamphlet contains an illustration of *all* the texts that have been urged in favour of the doctrines which are controverted in the *Appeal*; for then I must have written a commentary upon the *whole bible*, as there is hardly a text in which some persons do not imagine that they see their own peculiar sentiments; but I think I have taken notice of all that can well be said to be of *much consequence*. If any considerable omission be pointed out to me, it shall be supplied in future editions.

A

P R A Y E R,

Respecting the

PRESENT STATE OF CHRISTIANITY.

ALMIGHTY GOD, the giver of all good, and especially the *Father of lights*, and the fountain of all wisdom and knowledge; we thank thee that *thou hast put a spirit in man, and that thine inspiration giveth us understanding*; that, being formed after thine own image, we find ourselves possessed of a nature superior to that of brute creatures; and being endowed with the faculty of reason, are capable of investigating important truth, and of governing our conduct, so as to attain to very distinguished degrees of excellence and happiness.

We thank thee that, in aid of this *light of nature*, thou hast superadded the gift of *revelation*; having, from time to time, communicated to mankind, by thy

servants the prophets, the most useful information, concerning thy nature, perfections and government, concerning our duty here, and our expectations hereafter. And we more especially rejoice that, upon every occasion of thy gracious intercourse with mankind, thou hast represented thyself to us as the proper object of our reverence, love, and confidence; as a being of boundless goodness, and the greatest compassion to those frailties and infirmities, to which it has seemed good to thy infinite wisdom to subject us; as one who expectest no more of us than thou hast enabled us to perform; and who, upon our sincere return to our duty, art ever ready to extend the freest mercy and forgiveness towards us, even after our most aggravated and repeated offences.

We thank thee, more especially, for the last and most perfect revelation of thy will to mankind, in the gospel of Jesus Christ, in whom it hath pleased thee, that *all fulness should dwell*; who has established upon the surest foundations, the great and important doctrines of the proper *unity* and *mercifulness* of thy nature, and thy unrivalled *supremacy* with respect to himself, as well as to all other beings, and all other things; and who has likewise given to us the most satisfactory assurance of a resurrection from the dead, confirmed to us by his own death and resurrection; whereby we are encouraged to expect, that, because he lives, we shall live also.

It has seemed good to thy unsearchable wisdom, (which permits the rise and continuance of evil, in order, we doubt not, to bring about the greatest good) that this most excellent religion, so honourable to thee and so beneficial to mankind, should, by means of the base *artifices* of some, and the general *ignorance* which lately overspread the world, become grossly corrupted; whereby such opinions have prevailed among the professors of christianity, as greatly dishonour thy nature, imply the most unjust reflections on thy righteous moral government, and are highly injurious to the virtue and happiness of men. How has the gold become dim, how is the most fine gold changed!

The

The great and important doctrine of thy divine *unity* has been generally abandoned, and objects of supreme worship multiplied. Thy messenger and servant, the meek and humble Jesus, who, upon all occasions, referred his wisdom and mighty works to thee, his God, and Father, speaking and acting by him, has been advanced to a proper equality with thyself; and even his mother, Mary, and innumerable saints and angels, have likewise, been addressed, as if they were omnipresent beings. Having thus divided thy being, robbed thee of thy essential attributes and perfections, and distributed them among a multiplicity of inferior beings, depraved and unworthy notions of thy moral character have consequently prevailed, and many of the evils of *idolatry* have been introduced, among the professors of that religion, which acknowledges but *one living and true God*, even thee our Father in heaven, and one mediator, the man Christ Jesus.

Having divested thee, in their imaginations, of the most amiable of all thy attributes, even the essential *placability* of thy nature, they have represented thy free mercy to penitent sinners as purchased by the blood of thy innocent son. Forgetting that thou art good to all, and that thy tender mercies are over all thy works, and also that thou, the righteous Lord, lovest righteousness, they have ascribed to thee an arbitrary and unreasonable partiality, in favour of some of the human race, and a most cruel and unjust severity towards others, as condemning them to everlasting torments, for crimes of which they could not be guilty, and expecting of them that which thou hadst not enabled them to do. And, having lost the idea of the *purity* of thy nature and thy regard to moral righteousness, as the only just ground of acceptance and favour with thee, they have had recourse to unmeaning and even base and mischievous superstitions, as compensations for their non-observance of thy holy commandments.

To confirm all these, and innumerable other corruptions of thy holy religion, supreme authority has been openly usurped by men, over that church, in

which thou hast given all power to our only Lord and Master Jesus Christ ; and those of thy faithful servants who have justly refused to submit to their usurpations, have by them been subjected to the greatest hardships, and even persecuted unto death ; so that these temporal antichristian powers are drunk with the blood of thy holy martyrs.

We deeply lament this almost universal departure from the true faith of thy son's gospel, the stop that has by this means, been so long put to the propagation of christianity among Jews, Mahomedans, and Heathens ; and the prevalence which it has occasioned of infidelity and profaneness in christian countries.

But we thank thee, who, in thine own due time, wilt, we doubt not, bring light out of all darkness, and order out of all confusion, that, in several christian countries, many of these corruptions and abuses have been reformed, and that antichristian tyranny is every where giving place to the power of truth, and the just liberties of mankind, in thinking and acting for themselves in all matters of religion.

For these great and invaluable blessings we are, under thee, indebted to the strenuous labours of thy faithful servants, who have not accounted even their lives dear unto them ; but, for the love of thy truth, have renounced all worldly advantages, boldly asserting their christian liberty, and holding themselves accountable to none but thee, the sole and immediate lord of conscience, and to the great shepherd and bishop of souls, acting by commission from thee, Jesus Christ.

We adore the wisdom of thy providence in bringing about the restoration of useful *learning*, and making it subservient to the reformation of thy church ; so that thy servants, having recovered the genuine, but long forgotten sense of the scriptures, were able to discover the false grounds of the reigning superstition, and of the ecclesiastical tyranny of their times. Grant that, by a continued and diligent study of the same word of thy truth, we may, in due time, be led to the full discovery of every remaining corruption
of

of our holy religion, and be brought to receive the whole truth in the love thereof.

Hasten, we intreat thee, the approach of that glorious time when, according to the faithful and true writings of thy servants the prophets, our holy religion shall recover its primitive purity and efficacy; when thyself alone, as the only true God, a being of perfect rectitude, spotless purity, and essential goodness and mercy, shalt be the object of supreme worship; when thy creatures of mankind shall have recourse to no method of rendering themselves acceptable to thee, but unfeigned repentance for their transgressions of thy laws, and a sincere endeavour to conform to them for the future, in a course of upright intentions and worthy actions through the whole of their lives; and when no apprehension of arbitrary decrees shall alarm the fears of the humble, or encourage the presumption of the confident.

Dispose all who profess the christian name to study the scriptures of truth with unprejudiced minds; and inspire all those who attain to the truth with a just zeal for the propagation of it, as far as thy providence shall give them ability and opportunity to do it. May neither the love of popular applause, of filthy lucre, or any worldly advantage; may neither the fear of man, of reproach, or of death, be a snare to them, and hinder them in this work of love; and may they daily rejoice in the testimony of their consciences, and in the happy fruits of their pious and assiduous labours.

May all those powers of this world, which have usurped any authority belonging to our only rightful Lord and King in his church, become disposed to relinquish their unjust claims; and may those kings and princes, who will not acknowledge the sovereignty of Jesus in his church, and especially those who obstinately oppose the reformation of it, be utterly confounded, and, by his power, be broken in pieces like a potter's vessel. Take to thyself, O Lord God Almighty, thy great power, and reign; and may the gospel of Jesus Christ go forth conquering and to conquer. May the everlasting gospel, in its primi-

A PRAYER.

y, be preached to all that dwell on the every nation, and kindred, and tongue, le. By the brightness of our Lord's ap- e, may the man of sin be utterly consumed, the kingdoms of this world may become the oms of our Lord and of his Christ, and may be for ever and ever.

the mean time, may we thy faithful servants, in the patient waiting for this coming of our Lord Jesus Christ, be fearless and unwearied in asserting thy truth, be ready to lay hold of every favourable opportunity to promote it, and, more especially, be careful to recommend it by a suitable life and conversation. May we distinguish ourselves by having the same mind that was also in Christ Jesus, by genuine humility, meekness, forbearance, brotherly love, heavenly-mindedness, and habitual cheerful devotion; that when our Lord shall return, and take account of his servants, we may be found without spot and blameless, and not be ashamed before him at his coming.

Now to thee who alone art eternal, immortal, and invisible, the only wise, living, and true God, be glory, through Jesus Christ, for ever and ever. Amen.

THE CONCLUSION.

THIS publication completes the scheme which was begun in the *Appeal*, and continued in the *Triumph of Truth*; being intended to be a plain and earnest address to the common people, and especially to those of them who have but little money to spare for the purchase of books, or time for the reading of them.

I am not so little acquainted with human nature, as to expect any great success in this attempt to overturn established errors; and least of all can I hope to reach those who refuse to read, or to hear (which is safe with too many) on whom even miracles could

could produce no effect; but the restoration of christianity to its primitive purity and efficacy, after so long and so radical a corruption (which was foreseen and lamented by the inspired writers of the New Testament) is so great and so worthy an object, that every man who has the interest of religion at heart, will rejoice in every opportunity that Divine Providence affords him for promoting it, with respect to ever so few, or even a single individual of his fellow-creatures.

A zeal for the truth, and even to *contend earnestly* for it, does, certainly, well become a christian. Since, however, the inspiring of a *christian spirit*, is the great purpose to which purity of *christian faith* is subservient, I hope that, with respect to myself, I have been careful not to lose the *end*, while I have been contending for the *means*. Of this my reader may be a pretty good judge; since that zeal which arises from the love of truth, and of mankind, will easily be distinguished from that spirit which actuates those whom Paul calls the *disputers of this world*, a spirit which favours strongly of *pride, hatred, and malice*, and which often induces them to have recourse to unfair and unworthy *artifices* in order to gain a victory.

Some persons think that in these publications I have attacked *too many* long established errors, and that it would have been more prudent to have attempted one thing at once, and to have proceeded gradually and gently. But it should be considered, that there are in the world persons in every possible state of mind with respect to these things; so that what will stagger some, is calculated to make the strongest and best impression upon others. Since, therefore, every thing that is published from the press must be distributed *promiscuously*, we can only take care that what we write be calculated to do good in general; and since a nice calculation of this kind is exceedingly difficult, it appears to me to be the best, upon the whole, for every person to endeavour to establish what appears to himself to be *the whole truth*, and not to trouble himself about

THE CONCLUSION

about any consequences. The gospel flourished for ages previously on all kinds of ground, but that in time it may yield a good increase, though paid by its account with its being lost, and even with those who were others.

I will think it an objection to the slow and cautious proceeding which some persons recommend, that it is inconsistent with the whole system to which it belongs. Nor would I conclude that because the mind is not so easily staggered by bold and undisciplined representations of truth, this mode of proceeding is, in general, less effectual. In many cases it may be not only necessary of gaining a sufficient degree of acquaintance with a subject; and when this only is done, a great work is gained. The horror with which a religious sentiment is viewed at first, may wear off by degrees, and a cool examination succeed. What will give more offence even to good minds than the opinions in which Luther, and other reformers, attacked the church of Rome? Any person would have imagined *a priori*, that it could only offend and irritate. We must wait a considerable time before we can form a judgment of the number of converts which this person makes.

I cannot help expressing my surprize that so many persons, and especially of the clergy of the established church, should profess themselves *Arminians*, rejecting the Calvinistic doctrines of election and reprobation, and yet entertain such a horror of *Arianism* or *Socinianism*, contending with the greatest earnestness for the divinity of Christ, and atonement for sin by his death; as he it appears to me, that the literal interpretation of the language of scripture (which is almost all that is provided in favour of any of those opinions) is more favourable to the former than to the latter, should think, must appear to any person who is conversant with those which I have quoted in this, that I have found much more difficulties to explain them. I consider it, doubted sign of the progress of just thinking.

thinking in matters of religion, that the *standard of orthodoxy* is so much lower at present than it has been in former times.

Time was, and though I am not old, I well remember the time, when Arminians would have been reckoned no better than Socinians by those who were reputed the *orthodox* of their day; and yet with what rage have some of these *orthodox writers*, attacked a *brother heretic*. How would the manes of those old champions smile to see us *fall out by the way*, when they were confident that we must all come to the same place of torment at last: and the furious zeal of those veterans was far more plausible, and respectable, than that of the modern pretenders to orthodoxy.

There is something *striking and consistent* in the genuine *Supralapsarian system*, of the eternally destined fall of man, an infinite penalty incurred by one, and, by the imputation of his sin, affecting all, and an infinite atonement adequate to it, made by an infinite being; by which means a small remnant of the human race are necessarily saved; while all the rest of mankind, including new born children, unbelieving Jews, Mahometans and Heathens, Arminians and Baxterians, Arians and Socinians, without distinction (as destitute either of faith, or the right faith) are consigned to everlasting torments with the Devil and his angels; from whence results *glory* to a God, who, in all this dreadful scheme, is supposed to have fought nothing else.

These are the *tremendous doctrines* which have overawed mankind for so many centuries; and, compared with this, all the modern *qualified, intermediate systems*, are, crude, incoherent, and contemptible things. My antagonists may cavil at *election and reprobation*, or any other single article in the well compacted system; but every part is necessary to the whole; and if one stone be pushed out of its place, the whole building tumbles to the ground. And when, in consequence of their ill-judged attempts to alter, patch, and repair, they have brought things to this catastrophe, there will be nothing left but the simple belief, that

that the merciful parent of the universe, who never meant any thing but the happiness of his creatures, sent his well beloved son, *the man, Christ Jesus*, to reclaim men from their wickedness, and to teach them the way of righteousness; assuring them, for their encouragement, of the free and unbought pardon of their sins, and promising a life of endless happiness to all that receive and obey the gospel, by repenting of their sins, and bringing forth fruits meet for repentance.

This is the essence of what is called *Socinianism*; and though this simple doctrine, may, on account of its excellence and simplicity, be a stumbling block to some, and foolishness to others, I believe it to be the sum and substance of the gospel of Jesus Christ, and the wisdom and power of God.

Formidable as the greatest adversary of the truth, may be, I make no doubt but that, by the help of reason, and the *sword of the spirit, which is the word of God*, it will be finally overcome. And whenever the *boiy apostles and prophets shall rejoice at the fall of this last part of mystical Babylon*, Rev. xviii. 20; happy will they be who may join the chorus, as having employed their efforts, however feeble, with those who, in this great cause, fight under *the banners of the lamb*, and *who are called, and chosen, and faithful*; Rev. xvii. 14.

F I N I S.

A GENERAL VIEW
OF THE
ARGUMENTS
FOR THE
UNITY OF GOD;
AND AGAINST THE
DIVINITY AND PRE-EXISTENCE
OF
CHRIST;
FROM REASON, FROM THE SCRIPTURES, AND FROM
HISTORY.

By JOSEPH PRIESTLEY, LL.D. F.R.S. &c.

A NEW EDITION CORRECTED.

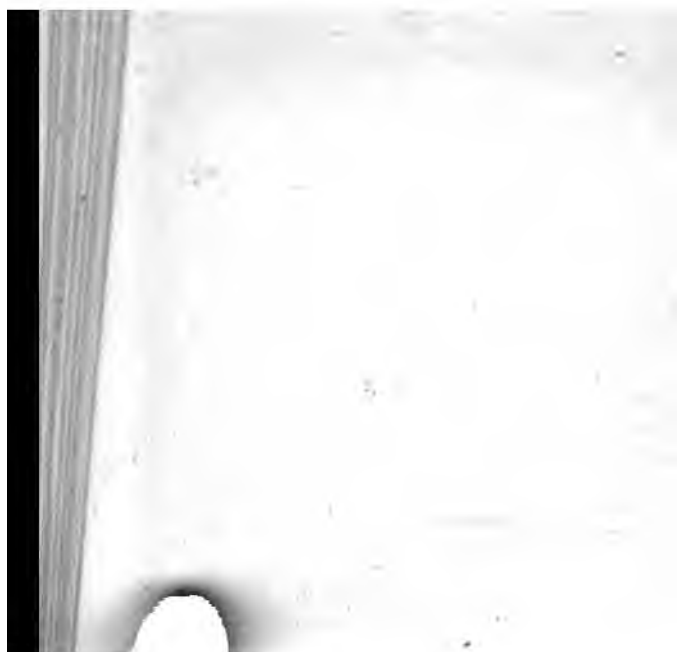
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1794.

[Price THREE PENCE, or ONE GUINEA per Hundred.]

5



GENERAL VIEW.

I. ARGUMENTS FROM REASON AGAINST THE TRINITARIAN HYPOTHESIS.

THAT the doctrine of the trinity could ever have been suggested by any thing in the course of nature (though it has been imagined by some persons of a peculiarly fanciful turn, and previously persuaded of the truth of it) is not maintained by any persons to whom my writings can be at all useful. I shall therefore only address myself to those who believe the doctrine on the supposition of its being contained in the *scriptures*, at the same time maintaining, that, though it is *above*, it is not properly *contrary* to reason; and I hope to make it sufficiently evident, either that they do not hold the doctrine, or that the opinion of *three divine persons constituting one God* is strictly speaking an *absurdity*, or *contradiction*; and that it is therefore incapable of any proof, even by miracles. With this view, I shall recite in order all the distinct modifications of this doctrine, and shew that, upon any of them, there is either no proper *unity*, in the divine nature, or no proper *trinity*.

If, with Dr. Waterland, and others who are reckoned the strictest Athanasians, (though their opinions were not known in the time of Athanasius himself,) it be supposed that there are three persons

Arguments from Reason

properly equal, and that no one of them has any sort of superiority over the rest, they are, to all intents and purposes, three distinct Gods. For if each of them, separately considered, be possessed of all divine perfections, so that nothing is wanting to complete divinity, each of them must be as properly *a God* as any being possessed of all the properties of man must be a man, and therefore *three persons* possessed of all the attributes of divinity must be as properly *three Gods* as three persons possessed of all human attributes must be three men. These three persons, therefore, must be incapable of any strict or numerical *unity*. It must be universally true, that *three things* to which the same definition applies can never make only *one thing* to which the same definition applies. And when by the words *thing*, *being*, or *person*, we mean nothing more than, logically speaking, the *subject* or *substratum of properties* or *attributes*, it is a matter of indifference which of them we make use of.

Each of these three persons may have other properties, but they must be numerically *three* in that respect in which the same definition applies to them. If, therefore, the three persons agree in this circumstance, that they are each of them *perfect God*, though they may differ in other respects, and have peculiar relations to each other, and to us, they must still be *three Gods*; and to say that they are only *one God* is as much a contradiction, as to say that three men, though they differ from one another as much as three men can do, are not three men, but only one man.

If it be said, with the Antenicene fathers, and with bishops Pearson and Bull, among the modern English writers, that the Father is the *fountain of deity*, and that the son is derived from him, whether necessarily or voluntarily, whether in time or from eternity, they cannot be of the same *rank*: but the

the Father will be possessed of an original, a real, and proper superiority to the Son; who will be no more than an *effect* upon the Father's exertion of his powers, which is, to all intents and purposes, making the Son to be a *production* or *creature* of the Father; even though it should be supposed with the antients that he was created out of the substance of the Father, and without taking any thing from him. Moreover, as upon this scheme the Son was never capable of giving birth to another person like himself, he must have been originally inferior in power to the Father, the source from which he himself sprang. On this scheme, therefore, there is no proper *equality* between these divine Persons; and the Antenicene Fathers did not pretend that there was, but distinguished the Father by the epithet of *αὐτοθεός*, *God of himself*, and the Son by the inferior title of *θεός ἐκ θεοῦ*, *God of God*, or a derived God.

If it be said that there is only one intelligent supreme mind, but that it exerts itself three different ways, and has three different modes of action, or operation (which was the opinion of Dr. Wallis, and that which was generally ascribed to the antient Sabellians), with respect to one of which the same divine Being was called the Father, to another the Son, and another the Holy Spirit; there is no proper *trinity* at all. For on the same principle one man, bearing three different offices, or having three different relations or capacities, as those of magistrate, father, son, &c. would be three different men.

Some represent themselves as believing the doctrine of the trinity by asserting with Dr. Doddridge*, that, "God is so united to the derived nature of Christ, and does so dwell in it, that,

* See his Lectures, proposition 128, p. 392.

“ by virtue of that *union*, Christ may be properly called God, and such regards become due to him, as are not due to any created nature, or mere creature, be it in itself ever so excellent.”

What this *union* is, in consequence of which any creature can be entitled to the attributes and honours of his creator, is not pretended to be explained; but as we cannot possibly have any idea of an union between God and a creature, besides that of God being present with that Creature, and acting by him, which is the same thing that is asserted by the *Arians* or *Socinians*, these nominal *trinitarians* must necessarily belong to one or other of these two classes. This is so evident, that it is hardly possible not to suppose but that they must have been much assisted at least in deceiving themselves into a belief that they were trinitarians by the influence which a dread of the odium and other inconveniences attending the Arian or Socinian doctrine had on their minds. The presence of God the Father with any creature, whether it be called an union with him, or it be expressed in any other manner whatever, can be nothing more than the *unity of the Father* in that creature; and whatever it be that God voluntarily imparts, he may withdraw again at pleasure. And what kind of divinity must that be, which is dependent upon the will of another?

Upon none of the modifications, therefore, which have been mentioned (and all others may be reduced to these) can the doctrine of the trinity, or of three divine Persons in one God, be supported. In most of them the doctrine itself is lost, and where it remains it is inconsistent with reason and common sense.

II. ARGUMENTS

II. ARGUMENTS FROM REASON AGAINST THE ARIAN HYPOTHESIS.

The Arian doctrine, of the world having been made and governed not by the supreme God himself, but by Christ the Son of God, though no contradiction in itself, is, on several accounts, highly improbable.

Our reasoning from effects to causes carries us no farther than to the immediate creator of the visible universe. For if we can suppose that being to have had a cause, or author, we may suppose that his cause or author had a higher cause, and so on *ad infinitum*. According to the light of nature, therefore, the immediate cause or author of the visible universe is the self-existent first cause, and not any being acting under him, as his instrument. However, the scheme itself is not naturally impossible, since a being possessed of power sufficient to produce the visible universe, which is a limited production, may be *finite*, and therefore may derive his power and his being, from one who is superior to him. But though the Arian scheme cannot be said to be in itself impossible, it is, on several accounts, extremely improbable *a priori*, and therefore ought not to be admitted without very strong and clear evidence.

If this great derived being, the supposed maker and governor of the world, was united to a human body, he must either have retained, and have exercised, his extraordinary powers during this union, or have been divested of them; and either supposition has its peculiar difficulties and improbabilities.

If this great being retained his proper powers during this union, he must have been sustaining the whole universe, and superintending all the laws of nature, while he was an infant at the breast of his mother, and while he hung upon the cross. And

to imagine the creator of the world to have been in those circumstances is an idea at which the mind revolts, almost as much as at that of the supreme God himself being reduced to them.

Besides, if Christ retained, and exercised all his former powers in this state of apparent humiliation, he must have wrought all his miracles by a power properly *his own*, a power naturally *belonging to him*, as much as the power of speaking and walking belongs to any other man. But this was expressly disclaimed by our Saviour, when he said, that *of himself he could do nothing*, and that it was the *Father within him who did the works*. Also, on this supposition, it must have been this super-angelic being united to the body of Jesus that raised him from the dead; whereas this is an effect which is always ascribed to God the Father only.

If, on the other hand, Christ was divested of his original powers, or *emptied himself* of them upon his incarnation, the whole system of the government of the universe must have been changed during his residence upon earth. Either some other derived being (which this scheme does not provide) must have taken his place, or the supreme being himself must have condescended to do that which the scheme supposes there was an impropriety in his doing. For certainly the making and the governing of the world would not have been delegated to another, if there had not been some good reason in the nature of things (though it be unknown to us, and may be undiscoverable by us) why the world should have been made and governed by a derived being, and not by the supreme being himself. And this reason, whatever it was, must, as far as we can judge, have operated during the time that Christ was upon the earth, as well as before.

If Christ was degraded to the state of a mere man during his humiliation on earth, reason will ask, why

why might not a mere man have been sufficient; since, notwithstanding his original powers, nothing was, in fact, done by him, more than any other man, aided and assisted by God as he was, might have been equal to?

If we consider the object of Christ's mission, and the beings whom it respected, viz. the *race of man*, we cannot but think that there must have been a greater propriety, and use, in the appointment of a mere man to that office. What occasion was there for any being superior to man for the purpose of communicating the will of God to man? And as an example of a resurrection to an immortal life (to enforce which was the great object of his mission) the death and resurrection of one who was properly and simply a man was certainly far better adapted to give men satisfaction concerning their own future resurrection, than the seeming death (for it could be nothing more) of such a being as the maker of the world, and the resurrection of a body to which he had been united. For, as he was a being of so much higher rank, it might be said, that the laws of his nature might be very different from those of ours; and therefore he might have privileges to which we could not pretend, and to which we ought not to aspire.

If the world was created and governed by a derived being, this being, on whom we immediately depended, would be that to whom all men would naturally look. He would necessarily become the object of their prayers, in consequence of which the supreme being would be overlooked, and become a mere cypher in the universe.

As modern philosophy supposes that there are innumerable worlds inhabited by rational and imperfect beings (for all *creatures* must be finite and imperfect) besides this of ours, it cannot be supposed but that many of them must have stood in as much

need of the interposition of the maker of the universe as we have done. And can we suppose either that this should be the only spot in the universe so highly distinguished, or that the maker of it should undergo as many degradations as this scheme may require?

The doctrine of Christ's pre-existence goes upon the idea of the possibility, at least, of the pre-existence of other men, and supposes an immaterial soul in man, altogether independent of the body; so that it must have been capable of thinking and acting before his birth, as well as it will be after his death. But these are suppositions which no appearance in nature favours.

The arian hypothesis, therefore, though it implies no proper contradiction, is, on several accounts, highly improbable *a priori*, and therefore ought not to be admitted without very clear and strong evidence.

III. ARGUMENTS AGAINST THE TRINITARIAN AND THE ARIAN HYPOTHESES FROM THE SCRIPTURES.

I SHALL now shew, in as concise a manner as I can, that the doctrine of the trinity, and also the arian hypothesis, have as little countenance from the scriptures as they have from reason. The scriptures teach us that there is but one God, who is himself the maker and the governor of all things; that this one God is the sole object of worship, and that he sent Jesus Christ to instruct mankind, empowered him to work miracles, raised him from the dead, and gave him all the power that he ever was, or is now possessed of.

1. The scriptures contain the clearest and most express declarations, that there is but *one God*, who never mentioning any exception in favour

of a trinity, or guarding us against being led into any mistake by such general and unlimited expressions. Ex. xx. 3. *Thou shalt have no other God before me.* Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.* Mark xii. 29. *The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord.* 1 Cor. viii. 6. *To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we in him.* Eph. iv. 5, 6. *One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* 1 Tim. ii. 5. *For there is one God, and one mediator between God and men, the man Christ Jesus.*

On the other hand, not only does the word *trinity* never occur in the scriptures, but it is no where said that *there are three persons in this one God*; nor is the doctrine explicitly laid down in any other direct proposition whatever. Christ indeed says, John x. 30. *I and my father are one*; but he sufficiently explains himself, by praying that his disciples might be one with him in the same sense in which he was one with the Father. John xvii. 21, 22. *That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us; and the glory which thou gavest to me I have given them, that they may be one, even as we are one.*

2. This one God is said to have created all things; and no intimation is given of his having employed any inferior agent or instrument in the work of creation. Gen. i. 1. *In the beginning God created the heaven and the earth—ver. 3. God said, let there be light, and there was light, &c.* Ps. xxxiii. 6. *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth—ver. 9. He spake, and it was done; he commanded, and it stood fast.* Is. xlv. 24. *Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I*

am. the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.

3. This one God is called *the Father*, i. e. the author of all beings; and he is called God and Father with respect to Christ, as well as all other persons. John vi. 27. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you; for him hath God the Father sealed.* John xvii. 3. *That they might know thee, the only true God, and Jesus Christ whom thou hast sent.* John xx. 17. *Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God, and your God.* Eph. i. 17. *That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.* Col. i. 3. *We give thanks to God, and the Father of our Lord Jesus Christ.*

4. Christ is said expressly to be inferior to the Father, all his power is said to have been given him by the Father, and he could do nothing without the Father. John xvi. 28. *My Father is greater than I.* 1 Cor. iii. 23. *Ye are Christ's, and Christ is God's.* 1 Cor. xi. 3. *The head of Christ is God.* John v. 19. *Verily, verily, I say unto you, the Son can do nothing of himself.* John xiv. 10. *The words that I speak unto you I speak not of myself, and the Father that dwelleth in me he doth the works.* Matt. xxviii. 18. *All power is given to me in heaven and in earth.* 2 Pet. i. 17. *He received from God the Father honour and glory.* Rev. i. 1. *The revelation of Jesus Christ, which God gave unto him.*

It is now alledged that Christ did not mean that he was inferior to the Father with respect to his *divine nature*, but only with respect to his *human nature*. But if such liberties be taken in explaining a person's meaning, language has no use whatever.

On the same principles it might be asserted that Christ never died, or that he never rose from the dead, secretly meaning his divine nature only. There is no kind of imposition but what might be authorized by such an abuse of language as this:

5. Some things were with-held from Christ by his Father. Mark xiii. 32. *But of that day, and that hour, knoweth no man; no not the angels that are in heaven, neither the Son, but the Father.* Matt. xx. 23. *To sit on my right-hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.*

6. As all the dominion that Christ has was derived from the Father, so it was subordinate to that of the Father. 1 Cor. xv. 24, &c. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith that all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued to him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all.*

7. Christ always prayed to the Father, and with as much humility and resignation, as any man, or the most dependent being in the universe, could possibly do. Our Lord's whole history is a proof of this; but especially the scene of his agony in the garden, Matt. xxvi. 37, &c. *And he began to be sorry and very heavy. Then saith he unto them, My soul is exceeding sorrowful even unto death, tarry ye here, and watch with me. And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.*

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8. Christ

8. Christ is not only stiled a *man* even after his resurrection, but the reasoning of the apostles, in some of the passages where he is spoken of, requires that he should be considered as a man with respect to *his nature*, and not in *name* only, as their reasoning has no force but upon that supposition. Acts ii. 22. *Jesus of Nazareth, a man approved of by God, by miracles and wonders and signs, which God did by him in the midst of you.* Heb. ii. 17. *Wherefore it behoved him in all things to be made like unto his brethren.* Heb. ii. 10. *It became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings.* 1 Cor. xv. 21. *For since by man came death, by man came also the resurrection from the dead: for as in Adam all die, even so in Christ shall all be made alive.*

9. Whatever exaltation Christ now enjoys it is the gift of his Father, and the reward of his obedience unto death. Phil. ii. 8, 9. *And being in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.* Heb. ii. 9. *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.* Heb. xii. 2. *Looking unto Jesus, the author and finisher of our faith; who for the joy which was set before him endured the cross, despising the shame, and is sitten down at the right hand of the throne of God.*

Let it be also considered, that no use whatever is made of the doctrine of the incarnation of the maker of the world, in all the New Testament. We are neither informed why so extraordinary a measure was necessary for the salvation of men, nor that it *was* necessary. All that can be pretended is, that it is al'uded to in certain expressions. But certainly it might have been expected that a measure
of

of this magnitude should have been expressly declared, if not clearly explained; that mankind might have no doubt what great things had been done for them; and that they might respect their great deliverer, as his nature, and his proper rank in the creation required.

The author of the epistle to the Hebrews evidently considered Christ as a being of a different rank from that of angels, and the reason why he says that he *ought* to be so, is, that he might have a feeling of our infirmities. But, certainly, we shall be more easily satisfied that any person really *felt* as a man, if he was truly a man, and nothing more than a man; than if he was a superior being (and especially a being so far superior to us as the maker of the world must have been) degraded to the condition of a man; because, if he had any recollection of his former state, the idea of that must have borne him up under his difficulties and sufferings, in such a manner as no mere man could have been supported: and it is supposed by the arians that *Christ* had a knowledge of his prior state, for they suppose him to have referred to it in his prayer to the Father for *the glory which he had with him before the world was*; and yet this is hardly consistent with the account that Luke gives of his *increasing in wisdom*.

No person, I think, can with an unprejudiced mind, attend to these considerations, and the texts of scripture above recited (which are perfectly agreeable to the tenor of the whole) and imagine that it was the intention of the sacred writers to represent Christ either as the supreme God, or as the maker of the world under God.

There is another hypothesis, of some modern arians, which represents Christ as having pre-existed, but not as having been the creator or governor of the world, or the medium of all the dispensations of God to mankind. But those texts

of scripture which seem to be most express in favour of Christ's pre-existence do likewise, by the same mode of interpretation, represent him as the maker of the world; so that if the favourers of this hypothesis can suppose the language of these texts to be figurative, they may more easily suppose the other to be figurative also; and that whatever obscurity there may be in them, they were not intended to refer to any pre-existence at all.

The passages of scripture which are supposed to speak of Christ as the maker of the world are the following, viz. John i. 3. Eph. iii. 9. Col. i. 15, Heb. i. 1, &c. These, I will venture to say, are the texts that most strongly favour the notion of Christ's pre-existence, and no person can doubt but that, if they must be interpreted to assert that Christ pre-existed at all, they, with the same clearness, assert that he was the maker of the world. But if these texts admit of a figurative interpretation, all the other texts, which are supposed to refer to the *pre-existence only*, will more easily admit of a similar construction. These two opinions, therefore, viz. that Christ pre-existed, and that he was the maker of the world, ought, by all means, to stand or fall together, and if any person think the latter to be improbable, and contrary to the plain tenor of the scriptures (which uniformly represent the supreme being himself, without the aid of any inferior agent, or instrument, as the maker of the universe) he should abandon the doctrine of simple pre-existence also.

In what manner the proper unitarians interpret these passages of scripture may be seen in my *Familiar illustration of particular texts of Scripture*, in several of the *socinian tracts*, in three volumes quarto, and especially in *Mr. Lindsey's Sequel to his Apology*, p. 455, to which I refer my reader for a farther discussion of this subject.

It

It is only of late years, that any persons have pretended to separate the two opinions of Christ's pre-existence, and of his being the maker of the world. All the ancient arians maintained both, as did Dr. Clarke, Mr. Whiston, Mr. Emlyn, Mr. Pierce, and their followers; and I do not know that any other hypothesis has appeared in *writing*, except that it is alluded to in the Theological Repository.

IV. *Arguments from History against the Divinity and Pre-existence of Christ; or a summary view of the evidence for the primitive christians having held the doctrine of the simple humanity of Christ.*

N. B. To each article is subjoined a reference to publications in which the Subject is discussed: H. C. signifying the *History of the Corruptions of Christianity*. vol. i. and H. O. the *History of early Opinions concerning Jesus Christ*. each article is also subjoined a reference to the following *Maxims of Historical Criticism*.

1. It is acknowledged by early writers of the orthodox persuasion, that two kinds of heresy existed in the time of the apostles, viz. that of those who held that Christ was simply a man, and that of the Gnostics, of whom some believed that Christ was man only in appearance, and others that it was only *Jesus* and not the *Christ* (a pre-existent spirit who descended from heaven and dwelt in him) that suffered on the cross. Now the apostle John animadverts with the greatest severity upon the latter, but makes no mention of the former; and can it be thought probable that he would pass it without censure, if he had thought it to be an error; considering how great, and how dangerous an error it has always been thought by those who have considered it as being an error at all? *Maxim*.

12. H. C. p. 9. H. O. vol. 3, p. 260.

2. The great objection that jews have always made to christianity in its present state is, that it enjoins the worship of more gods than one; and it is a great article with the christian writers of the second and following centuries to answer this objection. But it does not appear in all the book of Acts, in which we hear much of the cavils of the jews, both in Jerusalem and in many parts of the Roman empire, that they made any such objection to christianity *then*; nor do the apostles either there, or in their epistles, advance any thing with a view to such an objection. It may be presumed, therefore, that no such offence to the jews had then been given, by the preaching of a doctrine so offensive to them as that of the divinity of Christ must have been. Maxim 12, 13.

3. As no jew had originally any idea of their Messiah being more than a man, and as the apostles and the first christians had certainly the same idea at first concerning Jesus, it may be supposed that, if ever they had been informed that Jesus was not a man, but either God himself or the maker of the world under God, we should have been able to trace the *time* and the *circumstances* in which so great a discovery was made to them; and also that we should have perceived the effect which it had upon their minds; at least by some change in their manner of speaking concerning him. But nothing of this kind is to be found in the gospels, in the book of Acts, or in any of the epistles. We perceive marks enow of other new views of things, especially of the call of the gentiles to partake of the privileges of the gospel; and we hear much of the disputes and the eager contention which it occasioned. But how much more must all their prejudices have been shocked by the information that the person whom they at first took to be a *mere man* was not a man, but either God himself, or the

maker of the world under God? Maxim 13. H. O. vol. 1, p. 23.

4. All the jewish christians, after the destruction of Jerusalem, which was immediately after the age of the apostles, are said to have been *Ebionites*; and these were only of two sorts, some of them holding the miraculous conception of our Saviour, and others believing that he was the son of Joseph as well as of Mary. None of them are said to have believed either that he was God, or the maker of the world under God. And is it at all credible that the body of the jewish christians, if they had ever been instructed by the apostles in the doctrine of the divinity or pre-existence of Christ, would so soon, and so generally, if not universally, have abandoned that faith. Maxim 6. H. O. vol. 3, p. 158. H. C. p. 7.

5. Had Christ been considered as God, or the maker of the world under God, in the early ages of the Church, he would naturally have been the proper object of prayer to christians; nay, more so than God the Father, with whom, on the scheme of the doctrine of the trinity, they must have known that they had less immediate intercourse. But prayers to Jesus Christ were not used in early times, but gained ground gradually, with the opinion of Christ being God, and the object of worship. Maxim 14. H. O. vol 1, p. 36.

6. Athanasius represents the apostles as obliged to use great caution not to offend their first converts with the doctrine of Christ's divinity, and as forbearing to urge that topic till they were first well established in the belief of his being the Messiah. He adds, that the jews, being in an error on this subject, drew the gentiles into it. Chrysostom, and the christian fathers in general, agree with Athanasius in this representation of the silence of the apostles in their first preaching, both with re-
spect

Arguments from History

e divinity of Christ and his miraculous ~~expressions~~. They represent them as leaving their disciples to learn the doctrine of Christ's divinity, by way of *inference* from certain expressions; and they do not pretend to produce any instance in which they taught that doctrine clearly and explicitly. Maxim 13. H. O. vol. 3, p. 86, &c. H. C. p. 12.

7. Hegesippus, the first christian historian, himself a jew, and therefore probably an Ebionite; enumerating the heresies of his time, mentions several of the gnostic kind, but not that of Christ being a mere man. He moreover says, that in travelling to Rome, where he arrived in the time of Anicetus, he found that all the churches he visited held the faith which had been taught by Christ and the apostles, which, in his opinion, was probably that of Christ being not God, but man only. Justin Martyr also, and Clemens Alexandrinus, who wrote after Hegesippus, treat largely of heresies in general, without mentioning, or alluding to, the unitarians. Maxim 8. H. C. p. 8. H. O. vol. 1, p. 265.

8. All those who were deemed *heretics* in early times were cut off from the communion of those who called themselves the *orthodox* christians, and went by some particular name; generally that of their leader. But the unitarians among the gentiles were not expelled from the assemblies of christians, but worshipped along with those who were called orthodox, and had no particular name till the time of Victor, who excommunicated Theodotus; and a long time after that Epiphanius endeavoured to give them the name of Alogi. And though the Ebionites, probably about or before this time, had been excommunicated by the gentile christians, it is, as Jerom says, *only* on account of their rigid adherence

adherence to the law of Moses. Maxim 5. H. C. p. 14. H. O. vol. 1, p. 238. vol. 3, p. 258.

9. The *Apostles creed* is that which was taught to all catechumens before baptism, and additions were made to it from time to time, in order to exclude those who were denominated *heretics*. Now though there are several articles in that creed which allude to the gnostics, and tacitly condemn them, there was not, in the time of Tertullian, any article in it that alluded to the unitarians; so that even then any unitarian, at least one believing the miraculous conception, might have subscribed it. It may, therefore, be concluded, that simple unitarianism was not deemed heretical at the end of the second century. Maxim 7. H. O. vol. 1, p. 303.

10. It is acknowledged by Eusebius and others, that the ancient unitarians themselves constantly asserted that their doctrine was the prevailing opinion of the christian church till the time of Victor. Maxim 2. H. C. p. 18. H. O. vol. 3, p. 296.

11. Justin Martyr, who maintains the pre-existence of Christ, is so far from calling the contrary opinion a *heresy*, that what he says on the subject is evidently an apology for his own; and when he speaks of *heretics in general*, which he does with great indignation, as no christians, and having no communication with christians, he mentions the gnostics only. Maxim 12. H. C. p. 17. H. O. vol. 1, p. 169.

12. Irenæus, who was after Justin, and who wrote a large treatise on the subject of heresy, says very little concerning the Ebionites, and he never calls them *heretics*. Those Ebionites he speaks of as believing that Christ was the son of Joseph, and he makes no mention of those who believed the miraculous conception. Maxim 12. H. C. p. 15. H. O. vol. 1, p. 274.

13. Tertullian

13. Tertullian represents the majority of the common or unlearned christians, the *Idiotæ*, as unitarians; and it is among the common people that we always find the oldest opinions in any country, and in any sect, while the learned are most apt to innovate. It may therefore be presumed, that as the unitarian doctrine was held by the common people in the time of Tertullian, it had been more general still before that time, and probably universal in the apostolical age. Athanasius also mentions it as a subject of complaint to the orthodox of his age, that *the many*, and especially persons of *low understandings*, were inclined to the unitarian doctrine. Maxim 4. 10. H. O. vol. 3, p. 265.

14. The first who held and discussed the doctrine of the pre-existence and divinity of Christ acknowledge that their opinions were exceedingly unpopular among the unlearned christians; that these dreaded the doctrine of the trinity, thinking that it infringed upon the doctrine of the supremacy of God the Father; and the learned christians made frequent apologies to them, and to others, for their own opinion. Maxim 10. H. C. p. 54. H. O. vol. 3, p. 262, 277.

15. The divinity of Christ was first advanced and urged by those who had been heathen philosophers, and especially those who were admirers of the doctrine of Plato, who held the opinion of a second God. Austin says, that he considered Christ as no other than a most excellent man, and that he had no suspicion of God being incarnate in him, or how "the catholic faith differed from the error of Photinus" (one of the last of the proper unitarians whose name is come down to us) till he read the books of Plato; and that he was afterwards confirmed in the catholic doctrine by reading the scriptures. Constantine speaks with commendation

commendation of Plato, as having taught the doctrine of "a second God, derived from the supreme God, and subservient to his will." Maxim 11. H. C. p. 20. H. O. vol. 2, p. 37.

16. There is a pretty easy gradation in the progress of the doctrine of the divinity of Christ; as he was first thought to be God in some qualified sense of the word, a distinguished emanation from the supreme mind, and then the *logos* or the wisdom of God personified; and this *logos* was first thought to be only occasionally detached from the deity, and then drawn into his essence again, before it was imagined to have a *permanent personality*, distinct from that of the source from which it sprang. And it was not till 400 years after that time that Christ was thought to be properly equal to the Father. Whereas, on the other hand, though it is not pretended that the apostles taught the doctrine of the divinity of Christ, yet it cannot be denied that, in the very times of the apostles, the jewish church, and many of the gentiles also, held the opinion of his being a mere man. Here the transition is quite sudden, without any gradation at all. This must naturally have given the greatest alarm, such as is now given to those who are called orthodox, by the present Socinians; and yet nothing of this kind can be perceived. Besides, it is certainly most probable that the christians of those times, urged as they were with the meanness of their master, should incline to *add to*, rather than *take from*, his natural rank and dignity. Maxim 9. H. C. p. 20. &c. H. O. vol. 2, p. 145, 172, 335.

V. Maxims of Historical Criticism, by which the preceding Articles may be tried.

1. WHEN two persons give different accounts of things, that evidence is to be preferred, which is either in itself more probable, or more agreeable to other credible testimony.

2. Neither is entire credit to be given to any set of men with respect to what is reputable to them, nor to their enemies with respect to what is disreputable; but the account given by the one may be balanced by that of the other. Summary View, No. 10.

3. Accounts of any set of men given by their enemies only are always suspicious. But the confessions of enemies and circumstances favourable to any body of men, collected from the writings of their adversaries, are deserving of particular regard.

4. It is natural for men who wish to speak disparagingly of any sect to undervalue their numbers, as well as every thing else relating to them; and it is equally natural for those who wish to speak respectfully of any party, to represent the members of it as more numerous than they are. Summary View, No. 13.

5. When persons form themselves into societies, so as to be distinguishable from others, they never fail to get some *particular name*, either assumed by themselves or imposed by others. This is necessary, in order to make them the subject of conversation, long periphrases in discourse being very inconvenient. Summary View, No. 8.

6. When particular opinions are ascribed to a particular class of men, without any distinction of the time when those opinions were adopted by them, it may be presumed, that they were supposed

posed to hold those opinions from the time that they received that denomination. Summary View, No. 4.

7. When a particular description is given of a class of persons within any period of time, any person who can be proved to have had the proper character of one of that class may be deemed to have belonged to it, and to have enjoyed all the privileges of it, whatever they were. Summary View, No. 9.

8. When an historian, or writer of any kind, professedly enumerates the several *species* belonging to any *genus*, or general body of men, and omits any particular species or denomination, which, if it had belonged to the genus, he from his situation and circumstances, was not likely to have overlooked, it may be presumed that he did not consider that particular species as belonging to the genus. Summary View, No. 7.

9. Great changes in opinion are not usually made of a sudden, and never by great bodies of men. That history, therefore, which represents such changes as having been made gradually, and by easy steps, is always the more probable on that account. Summary View, No. 16.

10. The common or unlearned people, in any country, who do not speculate much, retain longest any opinions with which their minds have been much impressed; and therefore we always look for the oldest opinions in any country, or any class of men, among the common people, and not among the learned. Summary View, No. 13, 14.

11. If any new opinions be introduced into a society, they are most likely to have introduced them who held opinions similar to them before they joined that society. Summary V. No. 15.

12. If any particular opinion has never failed to excite great indignation in all ages and nations,

in which a contrary opinion has been generally received, and that particular opinion can be proved to have existed in any age or country when it did not excite indignation, it may be concluded that it had many partizans in that age or country. For the opinion being the same, it could not of itself be more respectable; and human nature being the same, it could not but have been regarded in the same light, so long as the same stress was laid on the opposite opinion. Summary View, No. 1, 11, 12.

13. When a time is given, in which any very remarkable and interesting opinion was not believed by a certain class of people, and another time in which the belief of it was general, the introduction of such an opinion may always be known by the effects which it will produce upon the minds, and in the conduct of men; by the alarm which it will give to some, and the defence of it by others. If, therefore, no alarm was given, and no defence of it was made, within any particular period, it may be concluded that the introduction of it did not take place within that period. Summary View, No. 2, 3, 6.

14. When any particular opinion or practice, is necessarily or customarily accompanied by any other opinion or practice; if the latter be not found within any particular period, it may be presumed that the former did not exist within that period. Summary View, No. 5.

It will be perceived that the whole of this historical evidence is in favour of the proper unitarian doctrine (or that of Christ being a mere man) having been the faith of the primitive church, in opposition to the arian no less than the trinitarian hypothesis.

As to the arian hypothesis in particular, I do not know that it can be traced any higher than Arius himself,

himself, or at least the age in which he lived. Both the gnostics and the platonizing christians were equally far from supposing that Christ was a being *created out of nothing*; the former having thought him to be an emanation from the supreme being, and the latter the *logos* of the Father personified. And though they sometimes applied the term *creation* to this *personification*, still they did not suppose it to have been a creation out of nothing. It was only a new modification of what existed before. For God, they said, was always *rational* (*λογικόν*) or had within him that principle which afterwards assumed a personal character.

Besides, all the christian fathers, before the time of Arius, supposed that Christ had a human soul as well as a human body, which no arians ever admitted; they holding that the *logos* supplied the place of one in Christ.

Upon the whole the arian hypothesis appears to me to be destitute of all support from christian antiquity. Whereas it was never denied that the proper unitarian doctrine existed in the time of the apostles; and I think it evident that it was the faith of the bulk of the christians, and especially the unlearned Christians, for two or three centuries after Christ.

THE END.

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A

FREE ADDRESS

TO

Protestant Dissenters, as such.

By J. PRIESTLEY, LL. D. F. R. S.

THE THIRD EDITION ENLARGED.

*After the manner which they call heresy, so worship
I the God of my fathers.* PAUL.

BIRMINGHAM,

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MDCCLXXXVIII.

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2

ner christianity operated upon the minds of men when it was first promulgated. Of so little value did the primitive christians think the things of this world, in comparison of the great cause of christianity, that, without any command from God, they made no difficulty of throwing every thing they had into a common stock, to be applied to the advantage of the common cause, at the discretion of certain stewards, chosen by themselves for that purpose. They were men so detached from this world, and had their views so much fixed upon another, that they thought the best use they could make of all their possessions here, was to make them subservient to their interest hereafter. They set no bounds to the application of this rule, concerning *the true use of riches*. They gave *all they had*, and kept nothing back. And did the circumstances of christianity at present require it, we should not deserve the name of christians, if we hesitated a moment about doing the same.

But though there be no occasion to do what they did, let us follow the same rule. They did what their times required; let us do what our times require, and do it without grudging. You can never dis-
pose

T H B

P R E F A C E.

THE present situation of the dissenting interest makes any apology for this address superfluous. If the author be blamed for reflecting on the church of England, when he can plead no particular provocation for it; let it be considered, that this has been done only *indirectly*, and when his subject unavoidably led to it. As the address is directed to *Dissenters* only; the members of the established church have no business with it; and if they never look into what is not addressed to them, or intended for their inspection, no offence can be taken.

If, on looking into this performance, they do not find it to be written in the tame and humble style of an *apologist*, they should consider that the writer does not think there

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is any thing in the principles of the dissenters as such, so palpably open to objection, as to require an apology.

The things that seem to want an apology are the doctrines of original sin, predestination, trinity in unity, satisfaction by vicarious punishments, &c. a hierarchy, consisting of persons with names and powers altogether unknown in the New Testament; ecclesiastical persons, as such, invested with civil power, contrary to the very genius of the religion of Jesus Christ, whose kingdom was not of this world; and civil officers assuming a power to decide concerning articles of faith; subscriptions to creeds of human composition; the imposition of ceremonies by the authority of men, in a church, of which Christ alone is the head; and the absolute enjoining of rites, which are the remains and badges of popish superstition; such as the wearing of a surplice, the sign of the cross, with god-fathers and god-mothers in baptism; confirmation by the imposition of the hands of a bishop, wheeling about to the east, and bowing at the name of *Jesus* (as if it was a mere sound that was worshipped) and the enjoining of the posture of kneeling at
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The P R E F A C E.

the lord's supper, &c. &c. &c. Such as these are the things that look as if they wanted some *apology*; for, certainly, their reasonableness is far from being evident at first sight.

If it be asked, why, in the first Edition of this Pamphlet, I chose to conceal my name, I answer it was not because I was apprehensive of making myself obnoxious to the members of the church of England. If they understand me right, they will perceive that my intentions towards them are far from being unfriendly; and if they understand me wrong, and put an unfair and uncandid construction upon what I have written; I trust that, with a good meaning, and in a good cause, I shall never be overawed by the fear of any thing that men may *think* of me, or *do* to me.

Neither was it because I was apprehensive of giving offence, either to the *ministers*, or to the people among the dissenters, because I have spoken with equal freedom to both; but, in reality, because I was unwilling to lessen the weight of my observations and advice, by any reflections that might be made on the person from whom they came. An anonymous author is like the

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church of England; though in an indirect manner, the author can only reply by saying, that he really had no such views or expectations. At the same time, he would have no objection to acknowledge it, if that had been either a primary, or a secondary object in this publication. It is certainly no crime in a man to write in defence of what he thinks to be a good cause, or to endeavour to gain converts to it from what he thinks to be a bad one.

He, no doubt, like the rest of mankind, sincerely wishes that other persons would enter into his views, and adopt his sentiments; but having no *dragoons* to employ for this purpose, and no *acts of parliament* to second him, he must be content to do what he can by the help of reason and argument alone; and these spiritual weapons, are by no means so certain in their effects on the *minds*, as carnal weapons are on the *bodies* of men; so that no person need be apprehensive, especially in this age, in which riches, fashion, and power have such influence, of any great execution being done, or any great changes being brought about by *books* only, which few persons read, and fewer regard.

Though

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Though this Address was certainly written with a serious desire to make dissenters think, and act in a manner worthy of their profession; it is not, however, any part of the author's intention to revive the spirit of a *party*; except, primarily, so far as the party has *religion*, that is, the interests of its members in another world, for its object; and, secondarily, so far as the interest of this particular party, in *civil matters*, is the interest of the whole society of which they are members; having for its object the cause of *liberty*, and all the valuable rights of Englishmen.

The author of this work is not much concerned about the *civil privileges* of the dissenters as such, and as a separate body in the state; but he most earnestly wishes that their liberal and generous views, with respect to civil and religious liberty, may be so fully imbibed by themselves, and so far diffused among others, as that all their countrymen, without excepting their most violent enemies, may reap the benefit of them. This performance is certainly intended to make one particular part of the commonwealth more respectable; but this part is of such a nature, that the author conceives

conceives that the necessary consequence of their being more respectable would be a great increase of glory to his country at large, from which that part would derive no particular advantage, except the honour of having contributed to it.

If the author appear to wish for a farther reformation in the established church, it is with no interested views, derived from his expectation of a comprehension of the dissenters in it. Were he himself permitted to new model the ecclesiastical establishment of his country, he would do it according to his best judgment, and according to his present ideas of perfection in things of that nature; but he would not be a member of it himself so long as it was a *national establishment*; because he thinks it is more for the interest of christianity, that particular societies of christians should be as free and independent as private persons. He does not apprehend that any greater inconvenience would arise from unbounded liberty being given to every man to think and act for himself in all matters of religion, than there is found to arise from the same liberty with respect to medicine. It appears to him that individuals

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their peaceable and inoffensive behaviour may prove themselves worthy of the protection of the civil government, how much soever they may disapprove of the maxims, or the administration of it. May they excite the honest emulation of the members of the established church, and of christians of every other denomination, by their zeal to promote all kinds of useful knowledge, by their attention to the advancement of the best interests of society, and by their exemplary care to understand their religion, and to live according to the rules of it; that, whatever treatment they may meet with in the world, they may secure the approbation of the great judge of hearts and actions, and, at least, *deserve well* of their country and of mankind.

N. B. This Preface, except the Paragraph Page 5, is written in the *third person*, because the Address was original anonymous.

A F R E E

A F R E E
A D D R E S S
T O

Protestant Dissenters, as such.

My Christian Brethren,

I AM a Protestant Dissenter, I glory in the name, and it is with a view to render you, in general more sensible of its dignity, and importance, that I take the liberty to make this free address to you. Sorry I am, from a regard to the interests of truth and liberty, to see the zeal of many to cool in so noble a cause, for which our heroic ancestors sacrificed so much; when the reasons for our dissent are so far from having been lessened, in number or weight, in the interval between their times and ours, that, in proportion to the improvements in religious knowledge, these reasons have been greatly multiplied, and continue to grow in number and strength every day. Yet, paradoxical as it may appear, those

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of us, who have these growing reasons to be satisfied with this cause of truth and liberty, are generally less strongly attached to it, and more easily and frequently desert it, than those whose opinions are such, that they have less reason than ever to separate from the established church. It is to the former class of dissenters, therefore, that I would be understood to address myself in a more particular manner, and I beg nothing more, my brethren, than your candid attention, while I argue this matter with you, considering you both in a *religious* and a *civil* capacity. I promise you I will take up as little of your time as I can help, and use as few words as possible, to make you fully sensible of what I have to propose to your consideration.

SECTION

SECTION I.

*Of the Importance of the Dissenting Interest,
with Respect to Religion.*

IF I consider the subject of our dissent as a matter purely *religious*, I cannot help thinking it of the utmost importance, even to the cause of christianity in general. That gross corruptions have been introduced into this most excellent scheme of religion, corruptions which began very early, and which have been confirmed by long continuance, corruptions which totally disfigure it, and defeat the principal ends of its institution, is a lamentable truth, universally acknowledged by protestants. If christianity itself, therefore, be of importance, it must be of importance to free it from these corruptions: for whether it be better for men to be christians at all, or to continue papists, is very problematical, and a question which many sensible persons would not hesitate to determine in the negative. But to whom are we to look for the advancement of this necessary work of reformation from the errors and abuses of popery?

pery? I answer, without hesitation, it is to *dissenters* only, of whatever denomination, in every christian country.

Can it be supposed that the princes of this world, or *mere statesmen*, who are the persons that erect or model, according to their pleasure, all ecclesiastical establishments, will ever have this business at heart; or that, if they should undertake it, they are duly qualified for the conduct of it? It cannot be expected that religion should ever be a primary object with civil governors. They may make use of it as an engine of state policy, to promote their own secular ends; but, in general, they are too much *men of this world*, to concern themselves about a scheme, the great object of which is *a world to come*; and, provided religion give them no great interruption in their plans of civil policy, it cannot be thought that they will ever voluntarily promote any reformation in it.

Their interest is, generally, best answered by the quiet continuance of all things of this nature, which are foreign to their immediate province, in the condition in which they are, and have been, let that condition be ever so wretched; and they are ready to take the alarm at every thing
that

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that may hazard their tranquility, or create disturbance in the state: and reformation in religion, especially when it has been violently attempted, and when corruptions and abuses (by means of the injudicious interposition of government) have been confirmed by long continuance, is known to have this tendency.

I seemed to lament that the princes of this world are not disposed to concern themselves about reformation in religion; but, indeed, it is rather a happiness that they are not. For all the service they can do to religion is not to intermeddle with it at all, so as to interrupt the reformations which might take place in it from natural and proper causes; and for this *negative assistance* the friends of religion would think themselves under the greatest obligation to civil government.

Civil power is a very improper engine to be employed in a work of this nature; and, whenever employed, can hardly fail to defeat its end. Wherever *opinion* is concerned; *force* of all kinds and all motives of *interest* (both of which will ever accompany the civil magistrate) ought to be removed to the greatest distance; and spontaneous, disinterested, and calm rea-

soning have the field entirely to herself. Jesus Christ and his apostles asked no aid of the civil powers, nor gave the most distant hint of their desire of any alliance with them.

Non tali auxilio, nec defensoribus istis

VIRGIL.

The kingdom of Christ is not represented by any part of the metallic image of king Nebuchadnezzar, which denoted all the empires of this world; but is the *little stone cut out of the mountain without hands*. It is a thing quite *foreign* to the image, and will at last fall upon it, and destroy all the remains of it. All that true christianity wishes, is to be unmolested by the kings and rulers of the earth, but it can never submit to their regulations. No christian prince before the Reformation ever interfered in the business of religion without establishing the abuses which had crept into it; and all that christian princes have done since the Reformation, has tended to retard that great work; and to them, and their interference it is manifestly owing, that it is no farther advanced at this day.

There needs to be no greater evidence of this, with respect to England, than a comparison between the reformation proposed by Wickliffe,

TO PROTESTANT DISSENTERS. 7

Wickliffe, so early as the year 1460, and the church of England as by law established, from the year 1559, in the reign of queen Elizabeth, to the present year 1769,* and as it will probably continue so long as our civil and ecclesiastical governors shall be able to maintain it, in its present imperfect state, notwithstanding the increasing light of the age.

Wickliffe admitted of no more than two degrees in the ministerial office, viz. *deacons*, and *presbyters*, or *bishops*. "These two," says he, "were known in Paul's time, and the others are the invention of imperious pride." The church of England has *archbishops*, *bishops*, *archdeacons*, *deans*, *canons*, *prebendaries*, &c. &c. &c. Wickliffe says, that "civil government should not be committed to the clergy." We suffer the seat of all the bishops in the highest house of parliament, and give them power in ecclesiastical courts; in which they have cognizance of civil matters, and in which punishments are inflicted that affect the persons, liberties, and fortunes of British subjects; though the proceedings are contrary to those which are

* When the first edition of this address was published.

in use in the civil courts, and repugnant to the free constitution of this government.

Wickliffe would have abolished all ceremonies in religion not prescribed in the scriptures. He says that "confirmation, "giving orders, and the consecration of "places were reserved to the pope and bishops for the sake of temporal gain and "honour; that it is not lawful for a christian, after the full publication of the "law of Christ, to devise, himself, "any other laws for the government of the "church;" and he condemns a set of prescribed forms of prayer, as derogatory from the liberty God had given them. How consonant, in every article, is all this to reason, christianity, and good sense; but how opposite to this, in every article, are the maxims of the church of England, as by law established.

Had not our civil governors (among whom, let it be observed, I include the bishops, and all the members of the hierarchy) taken the alarm, and opposed the attempts of Wickliffe and his partizans, there is no doubt, but that a reformation would speedily have taken place upon his enlarged plan. And since, without the interference

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interference of the civil magistrate, he himself could not have formed any other establishment, more light would have continued to be thrown upon religious subjects; and not only would the *discipline*, but the *doctrines* of the church, have been reformed more and more. Whereas, such have been the effects of the interference of the civil magistrate in the religion of this country, that, instead of seeing things in this glorious train, all that has been effected thitherto, is a miserable compromise between popery, and the imperfect plan of reformation proposed by Wickliffe.

If the errors and abuses which Wickliffe discovered have not yet been reformed, how can we expect a reformation of those errors which he never suspected, but which he retained, as the most sacred of all truths, and which he would have been shocked to have heard called in question? And yet, I have heard of no christian establishment in Europe, in which the grossest corruptions of the most fundamental doctrines of the gospel are not retained; corruptions which entirely pervert the whole scheme, and are so repugnant to our natural notions of God and virtue, that,

so long as they are known to be maintained by christians in general, and considered as essential parts of the scheme of christianity, they must necessarily prove an insuperable obstacle to its propagation in the world, and especially to the conversion of the Jews and Mohammedans.

With them the belief of the *divine unity* is, and indeed justly, a fundamental article of faith. This is also the clear doctrine both of the Old and New Testament; but, not being the faith of the generality of those who pretend to derive their religion from them, *all* christians are unavoidably considered by them as guilty of *polytheism* and *idolatry*. And who can acquit them of the charges, so long as they profess to pay divine honours to *three persons*, and address their most solemn prayers, not to *one God the Father*, but to *Father, Son and Holy Ghost*? Many other corruptions might be mentioned connected with this, which altogether, make the whole system of modern christianity less like the christianity of the New Testament, than it is to the religion of the Brachmans of Indostan.

What I am saying is, perhaps, no news even to the generality of the members of
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the established church. Many of them *feel* and *lament* the wretched state of things among them; and some of the clergy have, now and then, the courage to *propose* a reformation; but so long as the *civil power* continues to be the *supreme head* of this church, the first effectual motion must come from thence; and till there be some *state necessity* for setting about a reformation, the remonstrances of a thousand *candid disquisitors*, followed by as many *confession-alists*, will signify but little.

This *state necessity*, which alone can make our civil governors think of a reformation, must arise from the difficulty of carrying on the business of our present *politico-ecclesiastical constitution* without it. And so long as the laity are content with their clergy, and their *statute duty*; and so long as clergymen can be found, who are content to do this duty, and are satisfied with the *terms* on which they are required to do it (and without which they cannot receive the *reward* for doing it) it is very unlikely that the houses of parliament, who have business enough, of other kinds, upon their hands, will ever take this affair into consideration.

In order to engage their attention to this subject, therefore, both the clergy and the laity must *act*, as well as *think* and *writ*. The laity must *dissent*, and quit those places of worship in which they are convinced that divine service is not conducted according to truly christian principles; and the clergy must throw up the preferments which they *received*, and which they, therefore, *hold* upon their solemnly declared assent to doctrines which they disbelieve, and upon their approbation of a ritual which they dislike.

Should either of these two events happen (both of which, however, are, to the last degree improbable) that the laity, in general, should be so far enlightened, as to see the errors of the established religion, and at the same time so strictly conscientious, as to think it their duty not to give any countenance to those corruptions of christianity, by their presence at the service, and their concurrence in it; or should the generality of the clergy, for the same just reasons, relinquish their preferments, to teach a purer religion, without expecting their recompence from man; the king of England, and the two houses of parliament, would see it to be high time

TO PROTESTANT DISSENTERS. 13

time to attend to this subject, and a reformation of the greatest abuses, at least, would immediately take place.

But my business is not with the *established church*. I thank God, the cause I am pleading is not quite so hopeless. I have not to do with fettered churchmen, but with *free dissenters*; and it is, confessedly, not so difficult to persuade men to continue as they are, as to engage them to change their situation.

While there are dissenters from civil establishments of religion; that is, while there are men who are not *bired*, and who do not lie under any temptation, to prostitute their consciences in the support of falsehood, there will be freedom of enquiry, unchecked by the apprehension of consequences; freedom of enquiry will produce its natural offspring, truth; and truth has charms, that require only to be seen and known, in order to recommend itself to the acceptance of all mankind. Darkness and prejudice cannot always involve the minds of men; and if truth once begin to dawn upon them, it will be as the *morning light, which shineth more and more unto the perfect day*.

Learn, then, my protestant dissenting
brethren

brethren, to regard your situation with respect; when you consider, that among you alone, in this country, is the worship of the only living and true God known, and the purity of the christian doctrine and discipline exhibited. Errors, no doubt, and perhaps great ones too, still remain among the most enlightened of us, but we have no reason to be alarmed at the suspicion. We are at liberty to make the most rigid scrutiny into the foundation of our religious principles. We may instantly rectify what we find amiss, and may, without restraint, use our endeavours to enlighten the minds of others. We have subscribed to no systems, or articles of faith, and therefore have no formal recantation to make upon the occasion. We enjoy no emoluments in consequence of our assent to any religious opinions or practices; and, therefore, are under no temptation to equivocate with our consciences (which are apt to prove intractable, and are seldom perfectly easy under that kind of treatment) to avoid the disagreeable alternative of giving up a church living, when we are convinced that the doctrines we have subscribed to, upon our induction into it are erroneous, and that the discipline we
have

TO PROTESTANT DISSENTERS. 15

have conformed to, is inexpedient; or dangerous.

This last circumstance, I am sensible, chiefly affects *ministers*; but if you, gentlemen of the *laity* among dissenters, think yourselves unconcerned in it, you are greatly mistaken. Being men of a liberal turn of mind in other respects, condemning no man for his religious opinions, and being fully satisfied that honest men of all professions, cannot but stand well in the favour of their maker, you are apt to pursue these just sentiments too far; and to think that, because there is no harm to *them* in their worship, there is no harm to *you* in it; so that by joining in what is good, and neglecting what is bad, you may, without the violation of your consciences, and without any inconvenience, join in a constant way with any sect of protestants whatever, in the celebration of divine worship. But consider, that upon the very same principles, you might join with any sect of christians, and even join in the service of the *mass* in a constant way. Upon the same principles, also, you might neglect all the forms of christian worship, and join yourself to the Jews or the Mohammedans; for it cannot be denied, but that

that there is something good to be found among them, and this you may pretend to take, and neglect the rest.

In short, this specious principle, founded, in appearance, on generous sentiments of moderation and candour, is a most fallacious and dangerous one. By the help of it the primitive christians might have joined the worship of the heathens; there needed to have been no martyrs in the christian church, and all *persecution for the cross of Christ* would have ceased.

Many of the old Puritans, indeed, constantly attended divine worship in the church of England; but there were no other places of public worship open; and they thought it their duty to give their testimony in favour of religion and christianity in general, by joining in the best forms that they conveniently could. Besides, it should be considered, that the old Puritans did not object to the doctrines of the church of England, or to forms of worship, but only to ceremonies, and matters relating to discipline; nay, many of them had no great objection to the ceremonies *themselves*, but only to the *imposition* of them; which they justly thought *unlawful* power, which Christ had not com-

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committed to man. But, my brethren, your objections now lie much deeper, and affect the very essentials of the established worship.

Do not say that I inherit the rigid scrupulosity of my ancestors. On the contrary, I think it extreme bigotry never to indulge a liberal curiosity, so far as, in the character of a *spectator*, to see in what manner persons of other denominations conduct divine worship. I have frequently gone to church myself, and do not scruple to go sometimes still, though I am shocked at what I hear there; but, certainly, by joining *habitually* with any one denomination of christians, we declare our preference of it to any other, especially to any other that it would be as convenient for us to attend; and whatever errors and irregularities there are in that church more than in any other, we, by our conduct, give our sanction to them, and, as far as our influence extends, recommend and enforce them.

If, therefore, you be a believer in the one true God *the Father*, and in other respects, maintain the purity of the gospel principles; you not only expose your own minds to perpetual disquiet and uneasiness,
by

by habitually joining in the service of the established church; which is, throughout, founded on principles very different from yours; but christianity in general is offended at your conduct, as you virtually oppose all reformation, and contribute to entail all its errors and abuses upon it. Indeed, I cannot help thinking, that a man who is properly in earnest in religion, who considers of what importance genuine christianity is, and how exceedingly unlike to it is the whole system on which the English hierarchy is founded, must be staggered when he weighs these things in his own mind.

Going to church in a constant way, is not going in the character of a *spectator*. If you be observed to be there constantly, you will be supposed to *prefer* that method of worship. You will, likewise, be supposed not only to be *seeing* what is done there, but also to have something to *do* yourselves. You are supposed to join in the prayers of the church; and, therefore, to pay divine worship to inferior and derived beings, as if they were the *true and very God*; which is certainly undisguised impiety and idolatry.

Think not that this species of idolatry, though

though not so malignant as some other species of it, is, therefore, *innocent*; and that it has no *practical consequences*. The ascription of divine honours to Jesus Christ, besides robbing *his God and our God* of the honour that is due to himself alone, and of *the glory which he will not give to another*; is a dangerous depravation of the idea of God. By making more Gods than one, you unavoidably make a distribution of divine attributes; so that the all-perfect character of deity will be found in none of them, and no being will be left possessed at the same time of all the venerable and amiable attributes that we ought to ascribe to him; by which means the purity and genuine spirit of devotion will be greatly debased. And there is no doubt, a near connexion between this opinion of the proper divinity of Christ, and other notions held by some christians, which imply the greatest reflection upon the moral government of God; and, as far as they operate, must be prejudicial to virtue among men.

So unlike to genuine primitive christianity are all the ecclesiastical establishments in Europe, and so much in the spirit of this world are they conducted, that it is no wonder that persons who inquire but
 little

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little, and who judge of christianity by what they see, are, so many of them, unbelievers. By joining these corrupt establishments, therefore, you promote the cause of infidelity; whereas by joining with a society of christians, who profess the gospel in its original simplicity; or, at least, are in a situation in which they are at liberty to bring it to that simplicity, you bear your testimony against all the corruptions of this divine religion; you represent it in an amiable light to mankind; and without speaking or writing in its defence, are advocates for the truth, and preachers of righteousness in the world.

If this be to be a dissenter, it is certainly a respectable and important character.

Learn then, my brethren, to reverence your profession, and consider it as a thing that is as much superior to any ecclesiastical establishment, as a scheme which has an eternal world for its object, is superior to all schemes of worldly policy; as much superior to them, as Christ, whom alone you acknowledge to be your legislator, is superior to the princes and powers of this world, whom those who adhere to establishments acknowledge as their legislators.

Dissenters in England are often confounded

TO PROTESTANT DISSENTERS. 21

founded with the Presbyterians of the *kirk of Scotland*; and time was when those who go by the name of *Presbyterians* in England entertained the same principles, and would have been glad, either to have united with them, or to have formed themselves upon the same, or a similar plan. Mr. Pierce dedicated his *Vindication of the Dissenters* to the pastors and ministers of the church of Scotland, calling them *Brethren*, and saying that the dissenters in England were united to them in the same *faith, worship, form of government, design, and brotherly love*. But divine providence happily prevented the execution of what our forefathers earnestly desired, and has brought the dissenters in England into a situation infinitely more favourable to the interests of truth and christianity, than they had any idea of themselves.

We are, now, far from admitting that the members of the church of Scotland are any more our brethren, than the members of the church of England. A charge of any alliance with the Scotch presbyterians would now be considered as a calumny; and if we were disposed to conform to an establishment, we should not look so far North. The two establishments

ments in the island differ in little more than matters of *discipline*, which we now think to be of little consequence, in comparison of those errors in *doctrine*, which lie at the very foundation of the christian scheme; errors in which they both agree, and which they both enforce with the same unrelenting rigour. And there is not much more prospect of things growing better in the one than in the other.

The great advantage which the church of Scotland enjoys over the church of England, arose from this single, but important circumstance, that the former was prompted and conducted by the *people*, who had nothing but religion in view, and who carried their scheme as far as they thought proper; whereas the latter was conducted by the *civil magistrate*, who went no farther in reformation than he could help, and modelled the government of the church, so as to make it subservient to the purposes of the state.

Hence the Scotch ministers have all decent and moderate salaries; they have little or no civil power, and pluralities are unknown among them; while there remains a shameful inequality in the provision for the English ministers, some liv-
ing

TO PROTESTANT DISSENTERS. 23

ing in affluence in palaces, and adding one large benefice to another, while others of them are absolutely starving on miserable curacies; and, notwithstanding an ample sufficiency in the revenues of the church, are obliged to depend upon the voluntary contributions of their parishioners, for a necessary support. Here, also, the bishops, along with the revenues of princees, have an extensive *jurisdiction*, and great civil power; and while the bishopricks, and, in a manner, all the great benefices are, directly or indirectly, at the disposal of the court, a ministry, be they ever so corrupt, can never want tools to assist them in carrying on their most iniquitous and oppressive schemes. Witness the slavish and absurd doctrines of *passive obedience* and *non-resistance*, so furiously inculcated by, I may say, the body of the English clergy in the arbitrary reigns of the Stewarts.



SECTION II.

*Of the Importance of the Dissenting Interest,
with Respect to the civil Interests of the
Community.*

HAVING considered the importance of the dissenting interest with respect to *religion*, I shall now briefly treat of it as it respects *civil policy*. Mr. Hume acknowledges, that whatever civil liberty is now enjoyed in this country, it is owing to our ancestors the Puritans, who were equally friends to the civil and religious rights of their countrymen. For my own part, I cannot say that I consider them as having been uniform and consistent friends to either; but their schemes being thwarted by the court, they were necessarily engaged in the opposite interest; and thus, from the mere force of oppression, without any greater enlargement of mind, or superior merit, they became advocates for liberty. But still it was only liberty for themselves and, their own party, that they aimed at; and, could they have carried their point, they would have exercised as severe
a tyranny

a tyranny over the consciences of men as their antagonists. Were they now in power, I myself should expect to be one of the first victims to their bigotry and rage. It must be acknowledged, however, in favour of these *heroes*, that intolerance was the error of their times, and that no other professors of christianity had any more liberal, or enlarged views than themselves.

But whatever were the views of the dissenters originally, though they were extremely narrow and confined at first, they have been so long the weaker party, and consequently in an interest opposite to the views of tyranny and arbitrary power; that, at length, they have begun to understand their situation, and have found the true and just principles, on which the cause of *universal liberty* may be best supported. On these principles, my brethren, I trust you will always act, without troubling yourselves to make any apology for the maxims and conduct of our ancestors. If they were culpable, let them bear the censures they deserve. We must think, and act for ourselves.

So long as we continue dissenters, it is hardly possible that we should be other than friends to the civil liberty, and all the es-

sential interests of our fellow citizens. The friends of this great cause may always depend upon us; but statesmen who have other views may justly be jealous of us; and they cannot give a clearer proof of their hostile intentions towards the liberty of their country, than by using us with rigour. Witness the severe persecution we suffered in the arbitrary reigns of the Stewarts, the measures that were taking with us towards the close of the reign of queen Ann, and the indulgence that has been shown us since the happy revolution, under king William of glorious memory.

In all this, we claim no particular merit. Dissenting ministers, being chosen by their people, will naturally enter into the views of their people, in civil as well as religious matters; and the dissenting laity, not being noblemen, or men of very large fortunes, will have in general, the same interest with the bulk of their fellow subjects. Dissenting ministers, therefore, as far as their influence in a political light is of any consequence, will naturally enter into the interest of the people at large. It is for the same reason that the established clergy may be supposed to favour the court, as it has the disposal of bishopricks and rich benefices.

TO PROTESTANT DISSENTERS. 27

fices. The maxim *No bishop, no king*, i. e. no arbitrary king, might justly have had weight with wiser princes than our James the first.

It is also natural for the dissenters to wish well to every mild administration, which secures to them their privileges, and opposes the attempts of a bigotted and headstrong multitude, of clergy or laity, to oppress them. For the same reason, too, when the country, by its established laws, favours the interest of the dissenters, so that they have a *legal right* to their privileges, they naturally consider *their country*, and *its laws*, as their guardians, and will strenuously oppose all the encroachments of the prerogative on the constitution, and on the rights of the subjects in general. For they must be sensible, that the established laws of a free community must be a better security for their privileges, than the will of any single man whatever. They have too much at stake to be willing to hold it on so precarious a tenure.

It also clearly follows, from the same principle of *self-interest*, independent of gratitude, that the more indulgence dissenters meet with from the government, the stronger will be their attachment to it.

Though, therefore, it should seem proper to the legislature to give a preference to one mode of religion, by a legal provision for the maintenance of its ministers, it is clearly for its interest to attach all dissenters to it, as much as possible by a participation of *civil privileges*; and it is both injustice, and bad policy, in civil governors, to debar themselves from the service of men of ability and integrity, and, at the same time, to alienate their affections, by such an *opprobrious exclusion* from civil honours.

Yet, though I think it right that these things should be publicly said, that they may have weight with those whom it may concern, far would I be from encouraging the least tendency towards disaffection in the dissenters to the present constitution of England. Imperfect as it is, and hard as the present laws bear upon us dissenters in some respects, our situation in England is, upon the whole, such as we have great reason to be thankful to divine providence for, being abundantly more eligible than it would be in any other country in the world; and it is not so desirable to obtain even a just right by clamour and contention, as by the continuance of a prudent and peaceable behaviour,

This

TO PROTESTANT DISSENTERS. 29

This may convince our legislators, that we are deserving of their indulgence. Men who harbour no resentment, though under a restraint, of the injustice and unreasonableness of which they are fully sensible, must be possessed of generosity enough to be capable of the most grateful and firm attachment to the hand that frees them from the restraint. If a man have magnanimity enough not to bear malice against an enemy, much more will he be susceptible of a generous zeal for his friend.

Besides, though, from a regard to the honour and interest of our country, it is to be wished that dissenters might be admitted to all civil offices of honour and trust, in common with others, their fellow-subjects, who have no better title to them in other respects: yet a person who should consult the interest of the dissenters only, as a body of men who separate themselves from a principle of *religion*, without regard to the interest of the community at large, might, perhaps, hesitate about taking any steps to procure an enlargement of their privileges.

Professing a religion which inculcates upon us that we are *not of this world*, but only in a course of discipline, to train us up

for a better, it is worth considering, whether a situation, in which more scope would be given to ambition, and other passions, the tendency of which is to attach us to this world, is to be wished for by us. Should not a christian, as such (though he should by no means secrete himself from society, nor decline any opportunity of serving his friend or his country, when divine Providence seems to call him out to the sphere of active life) be content to pass unmolested in the private walks of life, rejoicing, as his master did, in doing all kind offices to his fellow creatures, without aspiring at civil power, and those honorary distinctions, with which the hearts of the men of this world are so much captivated, and, very often, so fatally ensnared.

As our Lord warned his disciples, that *the world would love its own*, and would hate them, because they were not of the world, and that he who would follow him, must *take up his cross* to do it; is it not, *cæteris paribus*, more probable, that we are these disciples, when we suffer some degree of persecution, and are rather frowned upon by the powers of this world, than if we had free access to all the emoluments of it? Certainly, such a situation is far more favourable

TO PROTESTANT DISSENTERS. 31

favourable to our gaining that superiority of mind to the world, which is required of all christians, whatever be their station in it. We know that *if persecution should arise, on account of the word*, we must be ready to forsake houses, lands, relations, and all the endearments of life, rather than make shipwreck of faith and of a good conscience; and that, in those trying times, if we deny Christ, he will also deny us. Then he that would save his life, shall lose it, and he only that is willing to lose his life, shall save it to life eternal. This, christians, is the tenure on which we hold all the blessings of the gospel.

Now, if this be the temper to which we are to be formed, whether persecution should actually arise, or not, what kind of a situation should we (from the knowledge we have of human nature) prescribe, as the most favourable for the purpose? Certainly, not one in which we should have nothing to bear or to suffer, and in which every thing should be just as we could wish it. A mind accustomed to this treatment would be ill-prepared for encountering the various hardships of the christian warfare, in a time of persecution. In a situation in every respect favourable to the pursuits and enjoy-

ments of this life, it would not be easy for a man to attain to any thing like a satisfactory conviction, that he had the proper temper and disposition of a christian. Habits of mind are not acquired by *putting cases* (which, however, persons would little think of doing, when the cases were not likely to occur, but by actual experience and feeling. A habit of caution can never be given to a child by admonition only. It is by frequent hurts that he learns to take care of himself. So likewise courage and fortitude are acquired by being frequently exposed to pains and hardships, by exerting our powers, and feeling the benefit of such exertion.

All these things duly considered, a man who entertains the truly enlarged sentiments of christianity, and is sensible how momentary and insignificant are all the things of this world, in comparison with those of a future, will, in proportion to the influence of these views, be less impatient of the difficulties and restraints he may lie under in a civil capacity. He will more easily acquiesce in a situation not perfectly eligible, when he is prepared even to bear the greatest sufferings that can befall him in this life with christian fortitude, patience, and resignation ;

TO PROTESTANT DISSENTERS. 33

signation; at the same time that the benevolence of his heart is always ready to take the form of the most generous patriotism, whenever there occurs a clear, and great cause to exert it. If a true christian be conscious that he is engaged in a good cause, he, of all men, has the least reason to fear *what man can do unto him*, and therefore he is more to be depended upon, in any critical emergence, than any other person whatever.

A dissenter, then, who is so *upon principle*, who has, consequently, the justest notions of the nature and importance of civil and religious liberty; who is, on many accounts, thoroughly sensible of the blessings of a mild and equal government, and, therefore, heartily attached to the interest of that constitution which allows him the rights which he values so highly; whose mind is prepared to bear *irremediable* hardships with patience, but whose active courage, in cases in which the great interests of his country call him to exert himself, may be depended upon, is a very valuable member of civil society. Such a man will scorn the mean arts of court intrigue. If he can gain his laudable ends, and be admitted to his natural rights, as a loyal Bri-

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with subject, by fair and open me-
will not despise it; but he will rath-
time to suffer unjustly, than prostitu-
interest to a corrupt, profligate, an-
pressive administration.

SECTION III.
Of the manner in which Dissenters ought
to speak or write concerning the Church
of England.

SO long as persons are sincere in their
profession of any form of religion,
they are certainly intitled to our candour
and respect. Integrity is the chief ex-
cellence of every moral agent, and claims our
esteem and veneration even in a papist, a
mahometan, or an heathen. The man who
loves and seeks after truth, and who con-
scientiously obeys it, wherever he but thinks
he has found it, will, no doubt, be ac-
cepted of God, though his faith should
happen to be ever so erroneous, and his
practice, founded upon it, ever so absurd.
And without the christian virtues of mutual
love, candour, and forbearance, the
soundest christian faith will stand for no-
thing.

The

The truth of these sentiments is acknowledged, felt, and contended for, by the author of this address; and by some he will be blamed for extending the benefit of them to papists and infidels. But let us, with a due regard to truth and sincerity, consider in what manner they ought to influence our conduct with respect to those who differ from us in religious principles and practices.

If the truth which we hold, and which others deny, appear to us to be of importance, and especially of practical importance (as certainly those opinions are which divide the rational dissenters from the church of England) our love of truth, and of mankind should concur to make us zealous in taking every prudent method to convince them of their errors, and make them converts to the truth; by setting the evidence and importance of the latter in its just light, and by no means concealing the absurdity and dangerous tendency of the former.

Upon every fair occasion, therefore, let the rational dissenter speak and write with the simplicity and fearless integrity of a christian, openly asserting the great doctrines of the proper unity of God,

and the equity of his moral government, in opposition to what is in reality *tritheism*, and the doctrines of absolute predestination and reprobation by whomsoever they may be held; and let us claim for ourselves and others that equal *liberty*, to which we have a natural and a divine right, of thinking and acting for ourselves in all religious matters, whoever they be that would abridge us of it, by assuming authority in matters of faith. In every other respect, also, in which our opinions and practices are different from those of others, let us, if we have occasion to mention them at all, speak or write with perfect freedom, and with a degree of zeal proportioned to their importance.

Many of the modern friends of church power in England affect to allow dissenters to *think* for themselves, but deny them the liberty of *writing* against the establishment; and many dissenters also seem to enter into the same absurd distinction. If they can be permitted quietly to enjoy their own opinion and mode of worship, they think it wrong even to speak disrespectfully of the religion of their country, notwithstanding the greatest insults and provocations. They even take upon themselves to be offended with

with any person who shall so much as make the least comparison with respect to the state of religious knowledge in the two parties, in order to shew the advantage of the situation of one of them, for improvements in religion, above that of the other. But what does common sense, the practice of the primitive christians, and that of the reformers from popery, say upon this subject?

Can any man maintain the truth of his own opinion, without shewing the absurdity of that which is directly contrary to it, and especially if he be in such a situation, that he must expressly deny what another has previously asserted? How then can I exhort dissenters to value their situation *as such*, if I do not shew them how much it is preferable to that of those from whom they dissent? It may, perhaps, be possible for a person exceedingly well skilled in the art of writing and *finesse*, to do the one without the other; but it is impossible he should do the one without *thinking* of the other, and even keeping it constantly in view; and certainly to suppress what a man thinks, especially when it is that which alone can give any weight, energy, or even propriety to what he is saying, must be a mode of writing

writing constrained, artificial, unnatural, and ineffectual.

The primitive christians appear to have known nothing of this refined distinction, but in their apologies for christianity inveighed with the utmost freedom against the established religions of the countries in which they lived. Paul did the same, without the least scruple or reserve, upon all occasions; as also did his and our great master; who never spared the absurd and mischievous doctrines that prevailed in his time, to the corruption of a true and divine religion. And the reformers from popery followed their example, in expressing upon all occasions, their honest indignation against the absurdities and usurpations of the church of Rome.

Why then should not we, who dissent from the Church of England, as they did from the church of Rome, take the same liberty, in proportion to their importance, with her absurdities and usurpations. If we think that the church of England is *not* chargeable with such things we are not dissenters, and ought not to continue the separation. On the other hand, if we think that the church of England is chargeable with great errors, and unjustifiable usurpations, and

scruple

scruple to say so, we have not that zeal for truth and liberty that becomes dissenters; I may add that becomes christians.

But the present age, verging to infidelity, and an indifference to all the forms of religion, and to religion itself, brands with the censure of *unpoliteness*, every thing that looks like molesting the religious opinions of others, be they ever so erroneous or dangerous; and the man who thinks, feels, and writes like a christian; who loves his religion, and values the purity of it; and who expresses his generous indignation at the usurpations of some, and the servility of others with respect to it, must be called a *bigot*, and an *illiberal minded* person. With such may I ever be deemed a bigot. I shall be proud of the character, and shall begin to think bigotry to be a term synonymous to integrity, honesty, generosity, and every thing that is manly and liberal belonging to human nature.

These specious principles, which have their source in *infidelity*, have infected many members of the church of England, and dissenters also, who are not, at least, *not yet* unbelievers. But certainly such dissenters are least acquainted with the true principles of their dissent, and must be the
 6 least

least *valuable*, and the least *stable* part of the interest. Accordingly, we see that those dissenters, who speak with this extreme tenderness, charity, and respect concerning the church of England (notwithstanding, if they were asked, they could not deny their disbelief of more of her principles than any other denomination of dissenters) find the least difficulty in conforming to the church; and for the same reason, would find as little difficulty in joining the church of Rome, the church of Mahomet, or any church in the world; and their minds would be as little shocked with the idea of even *constant conformity* to any of them. For it supposes only the same disregard to religious truth, and the rights of conscience.

But let such persons consider how, as I have observed before, and cannot repeat too often, with this excess of candour, and supineness of conscience, any of the primitive christians could ever have died *martyrs* to their religion; or whether there could have been any such thing as *persecution for the cross of Christ*?

The doctrine of toleration and religious liberty is now maintained on two very different, and even opposite grounds. The

one is an *indifference to all religion*, and an opinion of the absolute insignificance of all the distinctions of it; and the other its exceeding great *importance* to every man singly considered; so that every thing belonging to it is held sacred with him, and he cannot, upon any consideration, surrender his own right of determining concerning it, to any man, or body of men, upon earth.

Those who are advocates for toleration upon the former ground, are *unbelievers in christianity*, and persons who are governed by political considerations only; who think it folly to disturb the peace of society for the sake of trifles, and who have seen in history how much several states have been injured by adopting persecuting measures. But, upon the same principles, these persons would not scruple to give up all regard to those insignificant opinions, and pretended rights of conscience, if they saw that the outward splendor, power, and wealth of the state required it. These unbelieving statesmen have, therefore, within them the principles of the coolest and most unrelenting persecution; and, without believing one syllable of the matter, are capable of con-
forming

forming themselves, and of enforcing the strictest obedience in others, to any scheme of religion in the world. Nay the Bishop of Gloucester, Dr. Balguy, and others, who are not infidels, avowedly go upon this ground, and maintain even the *obligation* of the civil magistrate to establish the religion of the majority of his subjects, without making any distinction with respect to the possibility of its being ever so impious or absurd. Certainly such principles as these are highly dangerous and alarming, and yet they are spreading every day.

On the other hand, those who are advocates for religious liberty upon the other ground, namely, an opinion of the exceeding great importance of religious principles, are sincere *believers* of christianity, and the farthest in the world from thinking that religion is a thing to be regulated by, and made subservient to civil policy, when no considerations relating to this world are worthy to be named with it. In a thing so interesting, it is their opinion, that every man, for himself, should be the sole umpire of his own judgment and practice, acknowledging *no master upon earth*, since *one is their master, even Christ*.

Christ. And least of all will they submit their faith and practice in matters of religion to the decision of men, who, on account both of their education, and situation in life, must be very incompetent judges of the subject; and who, in fact, have never had its interest at heart; but, in all their ecclesiastical constitutions, have been solely influenced by political and worldly considerations. To those who assert their religious liberty upon these principles, the authority of the Pope, or that of the king of England, with the impious titles of *supreme heads of the church*, are held in equal contempt*.

These principles can never, like the former, degenerate in o persecution, for, with such men, the conscience of every individual of their species will be as inviolable as their own; and upon the same principles that they feel for themselves, they cannot but feel for others.

Formerly religious liberty had no proper advocates upon either of these grounds. Even the dissenters, who thought religion to be of importance, imagined that it was,

* This is by no means intended to deny the authority of temporal sovereigns over all persons within their dominions, ecclesiastical as well as others.

of an anonymous correspondent) and this Postscript.

I beg leave to refer to my *Letters, in answer to some Remarks on my Publications and on this Address*, for a more particular account of the nature of *christian idolatry* than is given p. 36; and to my *View of the principles and conduct of the protestant dissenters, with respect to the civil and ecclesiastical constitution of England*, for many other particulars relating to them, not treated of here. I, also, cannot help expressing my wishes that what I have observed on the subject of *church discipline*, may be seriously considered by those who call themselves *rational dissenters*; that, whether any of my proposals for reformation be approved of, or not, something, at least, may be attempted, in order to obviate the manifest inconveniences which I have pointed out, and which have been long felt and complained of, by serious and thinking persons, in our present situation.

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FOR THE
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IN FAVOUR OF THE
ROMAN CATHOLICS.

By A LOVER OF PEACE AND TRUTH.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matt. v. 44.

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A

FREE ADDRESS, &c.

My Countrymen and Fellow Protestants,

PERMIT one, who hopes he feels the same ardour with which you are inspired, in the cause of Religion, of Christianity, and of Protestantism, to expostulate with you, with some degree of freedom, on the manner in which your zeal has lately operated.

Far am I from wishing that you had less zeal than you have shewn. On the contrary, it gives me the sincerest pleasure to find that, amidst all our complaints of the dissipation and vices of the age, sentiments of religion appear to be so deeply rooted in the minds of numbers, as to make them unawed by civil power, and regardless of all political parties. I only wish to suggest to you, that the same zeal, exerted in a different manner, a manner more suitable to the genius of that religion, and that form of it, for which you are contending, will much more effectually secure your great object.

What I earnestly wish is, that you would consider Christianity and Protestantism with more respect, than to imagine that they stand in need of any aid from civil power to support them. The

essed of; and who will not fail to
ciently strict account of the use
made of them.

Had not our Saviour himself per-
have established his religion in whi-
he had pleased? Could not he
tempest, fed multitudes by miracu-
barren fig-tree, and cleared the
who had converted it into a house
dize, have, if he had pleased, con-
with making a solemn proclamati-
gion, and have punished, with fi-
ment, or instant death, all who re-
fused to embrace it? And might
urged every thing that, at any time
urged in favour of such coercive
that it was all for the *good of men*
prevent others from being perver-
who persisted in their infidelity.

Whereas, on the contrary, he dis-
miraculous power even to save his
father, he expressly says, would, or
have sent him legions of angels to re-

cause as great as you yourselves can now feel, drew his sword, and smote one of those who were sent to apprehend him, he instantly restrained his impetuosity; adding an awful warning to all who should hereafter have recourse to any similar means in the cause of his gospel, viz. *All they that take the sword shall perish with the sword.* And have we not seen this prophecy fulfilled in every period of the Christian church to the present times?

When did any man, or body of men, ever rise up in arms, in defence of their religion and religious privileges, and prosper? What could be more promising than the affairs of the Hussites in some periods of their war with the emperor, or those of the Protestants in France against their sovereigns? But how miserably, in the just providence of God, did that recourse to arms fail them both? In what did the final catastrophe differ from that of the Crusades? And no better, we may venture to foretel, will be the success of all other attempts to gain any advantages to Christianity by force.

And if it be unlawful to use *defensive* arms in the cause of religion, much more must it be so to use *offensive* ones, for which there is much less excuse. If our religion be of any value, it is so because it is *true*, and *evidently so*. It is nothing but the persuasion of its being true that can ever make it *respected*, and influence mens *hearts* and *conduct*, which is the only object of Christianity, and least of all to make men hypocrites, professing to believe what they dare not profess to disbelieve, which is all that *power*, in its own nature, can ever do.

Do but reflect on the manner in which Christianity got the footing that it has in the world. Was it by the help of *civil laws* and their *sanctions*? On the contrary, it is notorious, that for near three hundred years, all that civil laws and their sanctions could do, were employed against it, but in vain. It made its way through the whole Roman empire, a more formidable power than has since existed in the world; in spite of its furies, fire, torture, and death in every form that could be devised.

Now, can there be the least probability in the supposition, that a religion which established itself in the world in spite of all civil power, should stand in need of the same power merely to *preserve* itself? Common sense revolts at the idea. It must be something else than Christianity, some *evil corruption* or *abuse* of it, something that men can never be *persuaded* to adopt, that has recourse to such assistance.

What is the most obvious objection to the Mahometan religion, but that it was propagated by the sword? And what is it that makes us revolt so much as we do at the usurpations of the church of Rome, but that it is a bloody persecuting church? And shall we imitate that church in the very thing for which we most condemn it? We cannot do it without incurring a greater odium ourselves. We thereby fix the same mark of suspicion on our own cause that we think so glaring in theirs.

If we read the history of persecution, we shall be satisfied that it was never employed in favour of *pure Christianity*, or conducted with a *Christian spirit*. In the church of Rome, all Protestants agree,

agree, it was to enforce something as absurd as paganism itself; and the temper with which it was always conducted, was in no respect different from that of Nero or Dioclesian. If the church of England has persecuted, it behoves her to consider whether it has been for the *essentials* of Christianity, or for some improper *appendage* to it; and whether the coercive measures she has had recourse to would have been so severe, if all worldly *power* and *emolument* had been out of the question. The same queries may likewise be put with respect to the Presbyterians of the last century. The Quakers are perhaps the only body of Christians who stand unquestionably clear of this charge.

The best that can be said of any persecutors is that which was said of the Jews, that *they had a zeal for God, but not according to knowledge*. Paul was also actuated, before his conversion, by the same zeal; but he sufficiently condemns himself for it; and he acted a very different part, and breathed a very different spirit afterwards, and yet without having less zeal than before.

Our Saviour himself forewarned his disciples, that *they who killed them would think that they did God service*. But did he acquit them of all blame on that account? Or did he give the least intimation that a zeal for God ought to carry his own followers to the same lengths? We are to shew our zeal and fortitude by *suffering* for our religion, not by fighting for it; because suffering in a cause shews the firmness of our persuasion concerning its truth, which is adapted to work on the minds of others. Christ himself conquered by his cross, and so must we, if we be his followers. There

is no other victory that is truly *Christian*. It was prophecied of him, that he should not *shout nor cry, nor make his voice to be heard in the streets*; in so gentle and unimposing a way did he proceed. How different, I need not say, from the conduct of many on a late occasion.

But, independent of the peculiar spirit of Christianity, which the best of us are too apt to lose sight of, let us consider our conduct as that of men to men, who have equal zeal for their respective tenets, and may have equal power. Can we coerce others without vindicating those who coerce us, without setting them an example, and therefore, in fact, urging them to proceed in the same manner.

Protestants should not forget that there still are, as well as have been, Papists; and though their power be happily at an end in this country, it subsists in its full force abroad, and in countries where there are Protestants. And in several countries where the government is Popish, there are more Protestants than there are Papists here. At the same time, therefore, that Protestants are as much under the power of Papists there, as Papists are under the power of Protestants here, the plea of *danger* from them may be more plausibly alledged. While, therefore, you are demolishing the houses, property, and churches of Papists here, you are urging the Papists to demolish the houses, property, and churches of the Protestants abroad. That is, you are in fact doing it yourselves; and you may be thankful if you do not hear of such outrages being actually committed by Papists upon Protestants in foreign countries. Their zeal, and consequently

sequently their indignation, is not less than yours : and it is not your opinion that they have more Christian meekness and forbearance.

If then you would know how you should behave to Papists here, the answer is obvious, viz. in the very same manner in which you would have Papists behave to Protestants abroad. You should shew the favour you wish to receive, and forbear as you wish to be forborne with yourselves.

To charge sectaries with *disaffection to government*, and to affect an apprehension of danger to the state from them, have been the pleas of all established churches, as a justification of the severities they used towards them. This has been alledged by Papists with respect to Protestants in foreign countries, and by the church of England with respect to the Dissenters in this; though without any foundation, except that degree of alienation on one side, which is produced by *ill treatment* on the other, and which it is, therefore, always in the power of the superior party to put an end to.

You will reply, as I am well aware, that I overcharge the picture. You are no advocates, you say, for *persecuting* the Papists; and that you who associated for the purpose of getting a repeal of the late act in favour of Popery, were not the persons who burned houses, demolished the public prisons, and let a number of desperate banditti loose upon the public. I am willing to hope that this may have been the case. But still in the very soliciting of the repeal of that act, you applied to the civil authority for power to lay persons professing the Roman Catholic religion under

such restrictions, and to expose them to such penalties as you would be very sorry that you yourselves should lie under, and be exposed to, if Divine Providence had fixed your abode in a Popish country.

The law you have taken so much offence at, only gave Papists leave to purchase lands, and took off some very severe and injudicious penalties, which put them in the power of mercenary informers, for performing acts of their religion, or teaching school. It by no means authorised the public exercise of that religion, nor did it give them any power to teach school at all. It is still a hundred pounds penalty and imprisonment for a year, to read or hear mass, and it is death to make a convert to the Popish religion; and this is much more than the civil power does with respect to Christianity in Turkey. There Christians may reside unmolested, and exercise every thing belonging to their religion, in the most public manner, and educate their children as they please, on paying a certain tax, though it is death to attempt to make a convert of any Mahometan. Shall the professors of the different modes of the same religion be more inveterate against each other than Mahometans are against any of us? Alas! our conduct towards each other, would justify a much more rigorous treatment of us all.

You reply, that *any* indulgence shows the good-will that government bears them, and will encourage them to presume upon farther favour. This, I own, is natural. But if, by their peaceable behaviour, they shall appear to have *deserved* farther indulgence, why should it not be granted them?

them? Would you not think this a reasonable thing in your own case, if you lived in France?

You say that Popery is favourable to *arbitrary power*, and that the favour the court shews them is a proof of their being unfriendly to the civil liberties of this country, and that this circumstance has been the cause of the late act, and of all that has of late been done in favour of the Papists. But the liberal-minded in the opposition were as much friends to the bill, at the time of its passing, as any in the administration, and even took a more active part in promoting it. Admitting all that you alledge, we ought to rejoice, if, from *any* principle, men do what is in itself right. It is usual in the course of Divine Providence for good to come out of evil, for men to mean one thing, and God, whose instruments they are, another.

It is, however, by no means true that Popery, as such, is hostile to civil liberty, though of late it has happened to be so in this country. Was not all Europe Catholic some centuries ago? But were the princes more despotic, or the people more abject slaves than they are now? The contrary is known to be the case. Was there no spirit of liberty in England before the Reformation? Are there not now Popish Swiss Cantons, as well as Protestant ones? and for any thing that I know to the contrary, they are equally zealous republicans, and would with equal reluctance submit to a foreign power, merely because it was a catholic one. Their noblest exertions in favour of their liberties were in an age long preceeding the reformation.

Had there been any thing peculiarly unfavourable to civil liberty, or even to republicanism, in

the Popish religion it might have been expected to have appeared in Maryland during the present troubles in America. But the people of that province, though almost universally Catholics, entertained as quick a resentment of the wrongs they supposed their country to have received from this, as those of any other province on the continent; and we have not found that, at this day, this government has more friends there than elsewhere. Like any other province, their deputies sit in Congress, and are as hearty in the common cause as any other members of that body.

Even the Quebec bill, by which Popery was very injudiciously established in Canada, is now well known not to have procured this government any friends there, except a very few noble and the priests. The common people have always shewn a disposition to favour the Americans, and earnestly wish for a repeal of that act.

In this country we make the Papists our enemies by becoming theirs. If we would make them friends, we must, as they are in our power, first act a friendly part towards them. Remove all the restrictions they are under, and then assign any reason, if you can, why they should not be as much attached to this country, and the government of it, as any other subjects. If they were made perfectly easy with respect to their religion, and their civil rights, what could they have more under a Popish prince? And depend upon it, that, being men like ourselves, and having lived in a free country, they know the value of civil liberty as much as you do, and would risk as much for it.

They

They cannot themselves imagine that there is the least probability of the Papists becoming the most numerous class of people in this country; and therefore the re-establishment of Popery and the subjection of the Protestants, is a thing too chimerical for them to entertain any idea of. A free toleration, therefore, in this country, is all that they can even hope for. Besides, there is no Popish prince whose pretensions to the crown of England deserve the least notice. The idea is abandoned both here and abroad. And if our own sovereign change his religion, and become a Papist, he immediately forfeits his right to the next protestant heir.

Much of the intemperate heat that has been shewn on this occasion, has, I doubt not, arisen from your having read the histories of Popish persecutions, and of the treachery and cruelty of Papists to Protestants in former times; and the popular cry is, that *Popery is not changed*, but that it is the same faithless bloody religion that it ever was. But I would beg leave to observe, that in all ages persecution has often been carried on with merely political views, or from some misapprehension of danger to the state from sectaries; and also, that, in all ages, there have not been wanting great numbers of zealous Catholics in other respects, who have abhorred persecution as much as any Protestant, and who would have been as much shocked at the thought of imbruing their hands in blood, or of deceiving their neighbour to his hurt. I have no doubt but that these just and humane sentiments are become very general, if not universal, among Papists, especially those in England.

If

If Popery be unchanged in the course of the last century, which has produced so great a revolution in European manners, I will venture to say it is the only thing that is so ; and that nothing less than a miracle can have exempted it from the power of those influences, which have not failed to produce a change in every thing else. It may be true that no *authoritative alterations* have been made in its canons. But when time and reflection changes *men*, their *institutions*, their *customs* and *conduct* will, in some way or other, change with them.

The church of England is, in itself, the same thing that it was in the time of queen Elizabeth ; but were all the laws against the Dissenters now in force (as they were with respect to many of them 'till lately, and some of them remain to this day) would any person be in fear of seeing them executed with the same rigour that they were in the reign of Elizabeth, or those of the Stuarts ? And are not the Dissenters of the present age very different from what they were in the same period ? The same must, from the nature of things, be the case with the Papists, because they are *men* as well as ourselves. For my own part, in England or abroad, I could sleep with the same security under the roof of a Papist as under that of a Protestant of any denomination whatever, if my host was a man of equally good character in other respects.

As to the abominable maxims of the Jesuits, would not forget that they were first, and actually decried by the Papists themselves, by the celebrated Pascal, in his *Provinciales*. Are not the Catholics in England who are as fair in their dealings, and as gene-

generous in their conduct, as other people? And if they were so very treacherous and faithless as many persons imagine them to be, why have they not long ago emancipated themselves from all our restrictions, by taking the oaths that other people take? If it is their opinion that the Pope can absolve them from the obligation of such oaths, they have been great fools not to have availed themselves of it. Oaths, declarations, and subscriptions give men access to every thing in this country; but, in the nature of things, they cannot be any tie except on the *honest* and *conscientious*. The Papists, therefore, not taking this advantage, is the clearest proof imaginable, both that they are honest and conscientious, and that they do not believe in the dispensing power of the Pope, as is commonly imagined.

Much, you think, is to be dreaded from the known *zeal* of Papists to increase their party. But it is paying yourselves a very ill compliment to suppose, that there is less zeal in Protestants to counteract the effects of theirs. To zeal should be opposed *zeal*, not *acts of parliament*, or *outward force*. If, instead of employing your zeal, as you have done, in soliciting acts of parliament, procuring petitions for that purpose, and acting as spies upon Papists, in order to detect them in the exercise of their religion, and punish them for it (to say nothing of burning their houses and places of worship) if, I say, instead of employing your zeal in this manner, in which, from the nature of the thing, much bad passion, hatred, and malice, will necessarily mix themselves, you had acted as the apostle did when inspired with zeal in propagating the gospel, viz. *teaching from house to house, being constant in season and out of season, in*
meek-

weakness instructing those who opposed themselves, disputing publicly where necessary, and shewing upon all occasions an example of a more Christian temper, especially the most perfect goodwill and affection to those who were unhappily intangled in error; you might with much more confidence have looked up to God for a blessing on your labours; and you would certainly, in the natural course of things, have done much more towards preventing the growth of Popery, than you are likely to do at present. The *mind* of man (and that alone is the thing which, in this case, you have to do with) naturally yields to gentleness, and opposes itself to constraint.

Had this method been adopted in the time of William and Mary, instead of enacting the coercive laws which are now the subject of general discussion, the number of Papists in this country would now, I am confident, have been very few. And at present, notwithstanding the difference has been kept up by every thing that can work that way, and the Popish priests are continually urging one of the most powerful of all motives, viz. that we dare not trust our cause to simple and fair argument, and that they are obliged to conceal much of the lustre and peculiar charms of their religion; it cannot be supposed that the Papists are more than one in a hundred to the Protestants. And of late years, in which there has been more of *connivance*, if not of *proper toleration*, it is clear to me that their number is much decreased, and that the accounts which have been so industriously propagated to the contrary, are an imposition on the public. Now what can men in their senses have to dread from one in a hundred
in

community, separated from one another, united by friendship and consanguinity of Protestants, as the Papists among us are; holding, what by no means appears to be true, and what is extremely improbable in itself, that they are ever so hostile to the rest of Mankind.

It is well known to all who are acquainted with foreign countries, that it is with difficulty that Liberty holds up its head, where there is any opposition to *free inquiry*, and consequently any impediment to learning or knowledge. It would, therefore, be perfectly miraculous, if, at the present time, it should be increasing and gaining ground in this country.

As to the claims of the Popes in *temporal matters*, they were never admitted in many catholic countries at any time, not even in the darkest ages; they were never acknowledged at all but for particular political purposes; and they have now been long universally exploded. Even in *spirituals*, the power of the Pope is very little in France, and his personal infallibility is, I believe, nowhere allowed. I even question whether it is pretended to in Rome itself. In these circumstances, instead of seeing reason to call for more *restraints*, it now seems to be the time when the greatest *indulgence* ought, in good policy, to be given to Papists. They can never more become formidable, and they may be effectually gained by it.

For my own part, I sincerely wish the Papists might have full liberty to display, in all its splendour, the whole of their religion, that our people might be satisfied that they had seen the whole of it, and that there was not, as they may now suppose,

suppose, something better than any thing they had seen kept out of sight. Their processions should pass through the streets of London unmolested by me; and I would trust to the good sense of Englishmen, that they would no more be tempted to fall down before a God of *paste*, in the shape of a round wafer, than before an image of wood or stone. The spectacle would certainly excite their ridicule, not their devotion. This I think I could be answerable for with respect to all Dissenters and Quakers. As to the members of the church of England, let the clergy speak.

Those of you who think there is something peculiarly enchanting in the *trappings of Popery*, should consider that this is but an imperfect imitation of the pomp and splendour of the ancient heathen religions, from which all the Popish ceremonies were borrowed; and that all this fell before the simple religion of Jesus, at a time when it had no ornaments at all, but was as naked of all pomp and ceremony as that of the old Puritans or modern Methodists. The primitive Christians do not appear to have been under any apprehension about the effect of this pomp and show. It was a topic of ridicule with them, and so would the Popish ceremonies be with us; and as little should we have to dread from them, provided that, like the primitive Christians, we were assiduous in giving the common people rational information.

That the *common people* must have something of *show* and splendour to strike their imaginations, is a mere modern prejudice, unsupported by any fact. The great body of the early Christians were as common people as are supposed to be with this show; and yet they readily abandoned

abandoned all show, and many things more tempting than show, for a religion merely rational in its principles ; and they submitted to the greatest hardships for their adherence to it. All the reformati^ons from Popery were made by *plain people*, in fact disgusted with the folly of such splendour. And when men have once abandoned these things, can there be any danger of their wishing to return to them ? The Dissenters in general neither have nor want any allurements of this kind ; the Methodists have nothing to charm them in this way, besides mere psalm-singing ; and the Quakers, as compact a body of Christians as any, have not even that.

Many of you seem to be more particularly alarmed at the idea of the Papists having schools, which, however, the late act did not authorize them to have. But is there any right more clearly founded in nature, than that of parents educating their own children, or of chusing instructors for them ? For my own part I had much rather have no children at all, or be obliged to throw them into the Thames as soon as they were born, than have them on any other terms. Other parents have always felt in the same manner ; and accordingly history rings with the loudest complaints whenever this natural right has been infringed, as it has been in the case of some Protestants abroad, and of the Jews in former periods.

But admitting that Papists, would keep *open* schools, and receive all the children and youth that were brought to them, they cannot, in this country, *compel* any parents to send them their children. If they have zeal enough to teach *gratis*, let it be counteracted, as it naturally ought,
by

by equal zeal on the part of Protestants. Let them teach gratis also, and invite the children of Papists; and not be like the dog in the manger, neither do so good a deed themselves, nor suffer others to do it.

We have already seen enough, I should think, of the mischief of restraining Papists in the education of their children in time past. The consequence has been, that having no provision for education, and especially for liberal education, at home, they have been obliged to send their children to foreign seminaries, where they unavoidably acquired a thorough aversion to the constitution and principles of the English government, which is so hostile to them. Whereas, had they been educated at home, they would have been exactly in the case of other Dissenters from the established church, as zealous for our free constitution and government as any other persons born in the country, and enjoying the advantages of it: and they would have respected the established church more or less, as they should have been treated by it.

This would take place more effectually if our universities had not adopted the narrow and ill-judged policy of excluding from the advantages of education there, all who cannot subscribe to the articles of the church of England; though, to secure this point, they oblige students to do it at an age in which it is impossible that they should have any understanding of what they subscribe.

Another evil that has arisen in a great measure from Papists being obliged to send their children abroad for education, is that the accounts brought to England of the cheapness and other advantages
of

of that education, have induced many Protestants to send their children to Popish seminaries, from which many return much less zealous Protestants, and some absolute converts to Popery. Whereas the contrary practice of admitting Papists into our universities would necessarily have been the reverse of this, viz. lessening the bigotry of them all, and making many converts to Protestantism. But this is only one case out of many, in which, by the righteous providence of God, bad policy defeats its own ends.

To conclude ; Let us not terrify ourselves, and especially into acts of inhumanity and wickedness, by mere chimeras of our own brain. Let us strictly adhere to the golden rule of the gospel, a rule of universal application, viz. *to do to all others as we would that they should do to us.* Let us consider how we would wish to be treated in Popish countries, and make that the rule of our conduct to Papists in this. Let us by all means ever do what is *right* and *good*, and trust in the providence of God for all the consequences.

If we be Christians, and act upon truly Christian maxims, we shall do even more than this. We must *love our enemies*, and *overcome evil with good.* Let us then *study the things that make for peace, live in love and peace* with all with whom we have any intercourse, *and the God of love and peace will be with us.*

If you suspect the writer of this Address to be either a Papist, or to have particular friendships and connections with Papists, you are much mistaken. My religious principles are at least, as far removed from those of the church of Rome as those of any of you whom I am addressing. I be-
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A Lover of Peace and

*A PARABLE against Persecution, from the
Miscellaneous Works of Dr. FRANKLIN,
p. 72.*

1. **A**ND it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold a man bent with age, coming from the way of the wilderness leaning on a staff.

2. And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning, and go on thy way.

3. And the man said, Nay; for I will abide under this tree.

4. But Abraham pressed him greatly: so he turned and they went into the tent: and Abraham baked unleaven bread, and they did eat.

5. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, Creator of heaven and earth?

6. And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a God, which abideth always in my house, and provideth me with all things.

7. And Abraham's zeal was kindled against the man, and he arose, and fell upon him, and drove him forth with blows into the wilderness.

8. And God called unto Abraham, saying, Abraham where is the stranger?

9. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon

upon thy name ; therefore have I driven him out from before my face into the wilderneys.

10. And God said, have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me ; and couldst not thou, who art thyself a sinner, bear with him one night ?

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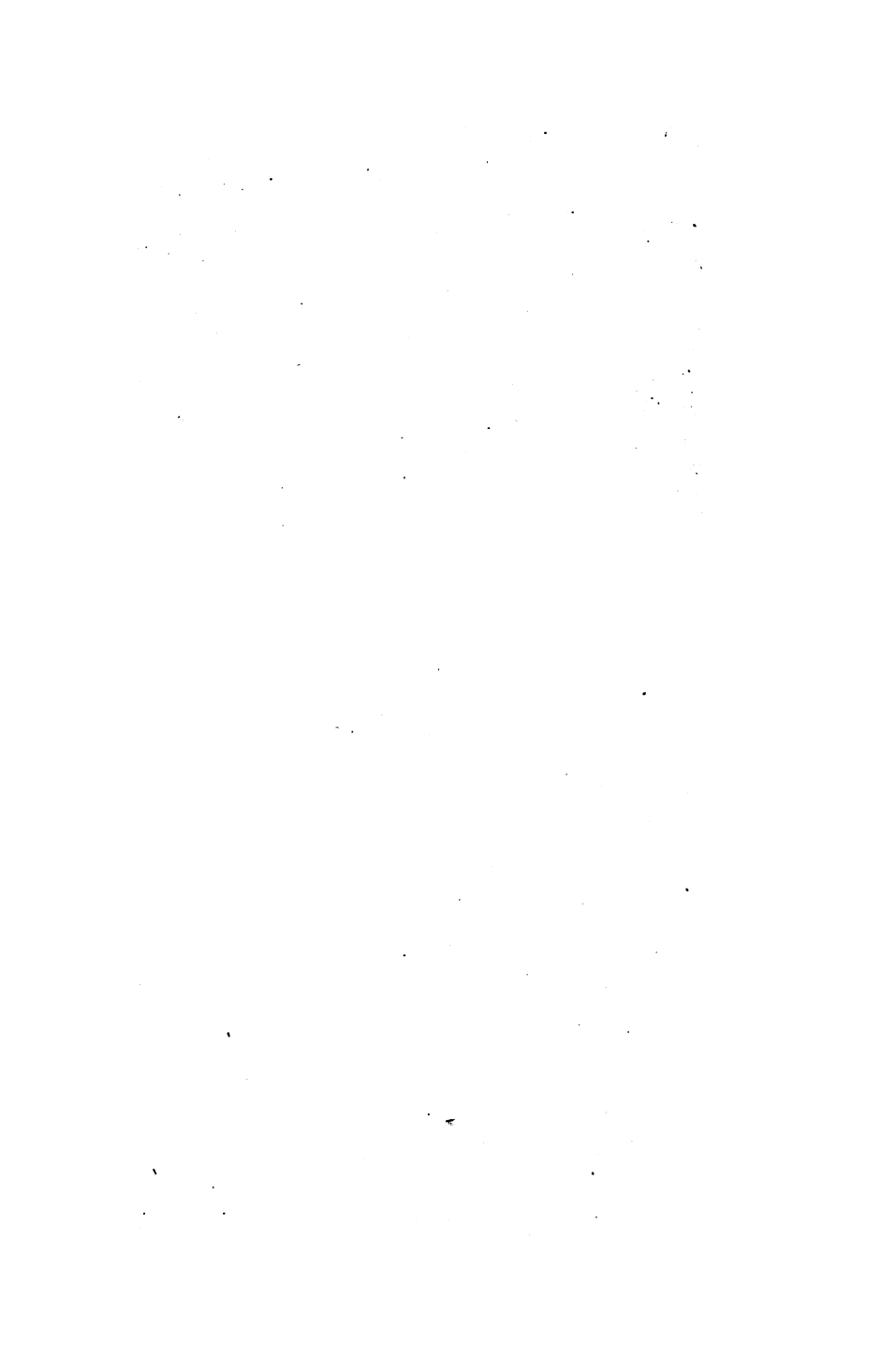
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Printed for J. JOHNSON, No. 72, St. Paul's
Church-Yard.







FEB 1 - 1948

